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"WHAT GOD HATH JOINED TOGETHER —"

Vol. 35, No. 37

JUNE 10, 1953

10 CENTS

NIGHT INTO DAY

SMALL CHILDREN have a tendency to interchange day and night. Much to the discomfort of parents, some babies for a time sleep in the day and keep up their parents at night.

One night not long ago our 15-months-old boy decided at 1:00 A.M. that it was time to get up. He smacked his lips to tell us he wanted to eat. He talked and cried intermittently for several hours. In desperation at four o'clock I took him to bed with me. For a long time, he squirmed and tossed. At last, he relaxed and went to sleep in my arms. To be sure he was sound asleep, I waited a long time. Then I cautiously slipped my hands underneath him, picked him up, and put him in his crib. He never awakened. Not until the next morning did he know he was transferred to his own bed.

MANY HAVE TROUBLE understanding death. Is it not true at death that God, the heavenly Father, lets us fall asleep in His arms? He picks us up with His mighty hands and carries us to heaven. Later, when morning comes, we awaken in heaven where the Sun of Righteousness shines. Death for the Christian is only a transfer from an earthly home to a heavenly mansion.

—J. R. BROKHOFF

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associate Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1953, by the United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

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THE CHURCH IN THE NEWS

There are 67 million Lutherans

New figures on church membership in 48 countries had been compiled at Lutheran World Federation headquarters last month. The world Lutheran total—conservatively estimated—is 67,712,184, reported LWF Executive Secretary Carl E. Lund-Quist.

That's a third of the Protestants of the world, and 3 per cent of the total world population. Not included: Lutherans surviving in Russia (now merged with Baptists and other Protestants), and small groups in countries where no organized Lutheran church exists, such as Belgium.

More than half of the Lutherans are in Germany. Total there is 36,229,450. Sweden has 6,560,358 . . . the United States and Canada, 6,560,358. Other large churches are: Denmark, 4,156,500 . . . Finland, 3,996,442 . . . Norway, 3,036,844. Total in six South American countries is 646,536, and in seven African countries 768,896. Membership in India is 585,978 . . . Indonesia, 600,000 . . . New Guinea, 106,195.

Vatican combats Red threat

Communist posters decorated the streets of Rome. Speakers at Red political rallies shouted insults at the Roman Catholic hierarchy in appealing for votes in the June 6-7 parliamentary election.

Catholic priests replied by telling their people it would be "a mortal sin" to vote Communist. By endorsing the Communist ticket a person "co-operates in the victory of this anti-Christian idea" and is in danger of excommunication from the church.

Among Italy's 47 million people all but about 200,000 are claimed as Roman Catholics. Yet in the last parliamentary election — 1948 — Communists got 8 million of the 26 million votes. They hope to do better this week. Italy's premier, Alcide de Gasperi (former Vatican employee) must win at least 13.5 million votes for his Christian Democratic Party and its allies to keep control.

"Vote as Catholics," all parish priests in Rome advised their people at masses on May 31. In Milan Cardinal Schuster advised Catholics to vote "solidly" for Premier de Gasperi's Christian Democratic Party as the best means to defeat "the enemies of the church."

In New York City the Roman Catholic Cardinal Spellman did what he could to help. In parish churches of his archdiocese on May 31 priests read his message urging Catholics to write to relatives and friends in Italy pointing out "the benefits that are theirs under a free government, as contrasted with the slavery imposed by the Communists wherever they have seized power." The message was also carried home by pupils of parochial schools and distributed at meetings of parish societies.

Presbyterians won't change creed

Lutherans differ from other Protestants when they say "the holy Christian Church" in reciting the Apostles' Creed. This practice is inherited from the German-language form of the Creed in use during Luther's time. Other Protestants say "the holy Catholic Church," meaning the universal church.

This month Presbyterians had turned down a proposal to adopt the Lutheran wording. "Holy Catholic Church" is

"generally misunderstood" and "wrongly identified with the Roman Catholic Church," the Duluth Presbytery told the Presbyterian USA general assembly meeting in Minneapolis. The Duluth proposal was defeated almost unanimously after Dr. C. Ralston Smith of Oklahoma City said the church should educate its people on the real meaning of the word "catholic" rather than revise the Creed.

Presbyterians also were advised to reject a suggestion introduced at the 1952 assembly on changing the Lord's Prayer. It was proposed to substitute "Forgive us our sins" for "Forgive us our debts." (Lutherans follow the old English phrasing, "Forgive us our trespasses.") The change is not justified biblically, theologically, liturgically, or ecclesiastically, said a committee assigned to consider the problem.

Presbyterians warned on loss of freedom

Presbyterians were alerted this month on the danger to personal liberty which has developed in Congressional investigations of communism. Enemies of communism may do America as much harm as Communists themselves, perhaps more, said Dr. John Alexander Mackay at the Presbyterian assembly.

The Presbyterian Church USA on May 28 elected Dr. Mackay as the denomination's chief spokesman for a one-year term. As Moderator of the church, Dr. Mackay warned that overzealous efforts to unmask Communists may lead to a disregard for freedoms to which a person is entitled as a human being.

Communism, Dr. Mackay emphasized, is evil. It should be abhorred. But fanatical anti-communism has become a cult, "a new form of idolatry," that

GREEK ORTHODOX DEDICATION

A Byzantine-style church, rare in North America, was dedicated in Charleston, S. C., last month by Archbishop Michael of New York. Priests, choir, and congregation circled the church three times, all carrying lighted candles. After each circling the archbishop halted the procession to read from the New Testament at outdoor altar

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allies itself with "totalitarian elements of the fascist type." The result is "a pattern of inquiry which is new in our American heritage," he said. "Investigation is becoming inquisition."

Dr. Herman Morse, closing his term as Moderator, told Presbyterians that anyone who champions social progress is almost sure to incur "irresponsible attacks by those who lack either the insight to distinguish truth or the moral integrity to desire to do so." He said that "high priests of reaction" must not be permitted to silence the prophetic voice of the Christian church.

Oxnam explodes

The United States is in danger of becoming a police state, Methodist Bishop G. Bromley Oxnam told pastors in Washington. "The land that has never had a Gestapo, nor a Cheka, nor blackshirted, vulgar castor-oil squads, is witnessing the growth in number of 'investigators,' in the number of private profiteering organizations with their lists of 'subversives' for sale."

The bishop, who has been attacked by members of the Congressional Un-American Activities Committee, attacked the committee sharply. "To its own incompetency," he said, "it adds the graver sin of insincerity." He said the committee does not want the truth. "It would appear that anyone who can be found to condemn the person the committee is out to get is treated like a lord, while anyone who contradicts a committeeman is subject to insult."

Three hundred Washington pastors applauded the speech and recommended that copies be sent to each member of the Congress.

Methodists alarmed

A dozen Methodist conferences at meetings this spring condemned the methods of Congressional investigation committees. "Reputations are ruined by the imputation of guilt in advance of trial and before proof of guilt," said the New England Conference. "In our concern to check the operations in our country of an international conspiracy designed to subvert our freedom, we must not let fear or hysteria destroy our clarity of thought and judgment regarding our inherent traditions of freedom," said the Newark, New Jersey, Conference.

Tactics of the McCarthy and Velde committees might "destroy our American way of life," said the Northern New York Conference. "To accuse anyone without giving him an opportunity to state his side of the question is un-American," said the Philadelphia Conference.

Clergymen and laymen don't agree

"We are treading on thin ice when we presume to advise Congress whether or not to investigate Communists work-

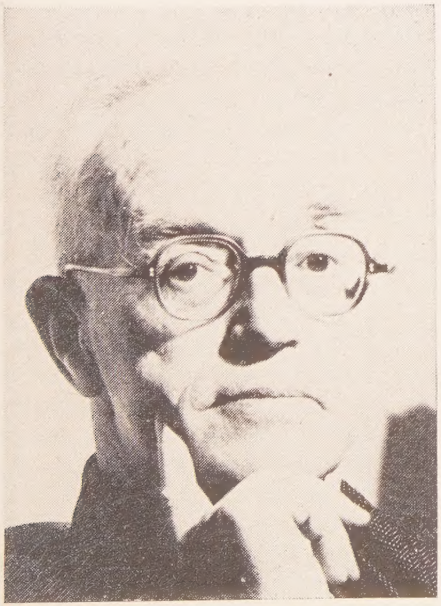
DR. JAMES W. STORER
Heads Southern Baptists

ing for school boards," Roger B. McWhorter told the Episcopal Diocese of Washington. The diocesan convention was considering a resolution to endorse a statement of the National Council of Churches that "the control of our educational institutions . . . is not a function of congressional committees."

"I am strenuously opposed to religious bodies taking stands on political questions like this," said a Washington attorney, H. B. Teagarden. In reply, Dr. Leland Stark said that "the Christian religion recognizes no sharp division between one area of life and another. It is concerned with the whole of life, and if it isn't concerned with all of life it isn't the Christian religion."

Mr. McWhorter's motion against endorsing the NCC statement was defeated by a close vote of 200 lay and clerical delegates.

Roman Catholics did not share the Protestant enthusiasm for defense of American civil rights. A New York priest told 1,800 firemen at a communion breakfast on May 31 that "out in the forefront of those ferreting out communism is that great American, great Marine, and great Catholic, Senator Joe McCarthy."



DR. JAMES PITT WATSON
New moderator of Church of Scotland

Baptists will study

A company which specializes in reorganization of industrial firms, the American Institute of Management, will get $12,000 for studying the organizational structure of the American Baptist Convention. The plan was announced when Baptists held their annual meeting in Denver in late May.

Baptists will also study theology. They have decided, said their general secretary, Dr. Reuben Nelson, that they "haven't done enough creative theological thinking in the past three or four decades because of their emphasis on evangelism and missionary work." Americans who have attended recent theological conferences in Europe have become conscious of their shortcomings.

A hundred Baptist clergymen and laymen will meet in 1954 to share their information on theology. "Out of this conference," said Dr. Nelson, a good selection of solid theological material" may be brought, which can be used among laymen and which will encourage "original thinking."

Baptists pick tough field

Six Southern Baptist missionaries chose Spain as their field because "the 2,000 Baptists of Spain have been praying for a long time" for reinforcements. One missionary couple is in Argentina and expects to transfer to Spain this month. Two other couples are new recruits.

"The things we read of Catholic persecution and opposition do not paint a very romantic picture of the possibility of Baptist expansion in Spain," said Missionary Joseph W. Mefford. "But we have told the Father, from the bottom of our hearts, that if he would have us there, and though it mean we must break our hearts there, to Spain we shall go."

Another Southern Baptist missionary reported last month that he has secured permission to practice medicine in Mexico. Mexican law prohibits foreign doctors from practicing in that country. To qualify, Dr. E. Lamar Cole lived in Mexico five years to obtain a residence permit, wrote a medical thesis and passed medical examinations in the Spanish language.

Missouri Synod Lutherans opened a new church in Mexico City's Lomas de Chapultepec section last month. Dr. J. W. Behnken, Missouri Synod president, was the speaker. The congregation has 210 members.

More trouble in Colombia

Forty-four incidents of persecution of Protestants in Colombia occurred from Jan. 1 to April 30, the Evangelical Confederation reported. The Roman Catholic Church and the pro-government press intensified "a malicious campaign" to "place Protestantism in the same category as communism and revolutionary banditry."

An Adventist missionary was arrested and beaten for removing a picture of the Colombian president from the door of a Protestant church. A church and missionary residence "were damaged by continual stoning."

The only Protestant radio program in the country was ordered off the air in mid-May. It was the "March of the Gospel" broadcast sponsored by the Presbyterian Church of Girardot.

Fifty Protestants have been killed in Colombia in five years, it is reported. There are still about 100 missionaries in the country.

In London the British Council of Churches visited the Colombian ambassador to ask for tolerance of Protestants in his homeland. The Presbyterian Church of England sent a deputation to talk with Roman Catholic Cardinal Griffin of England. Bishops of the Church of Norway suggested recently to the World Council of Churches that talks about the problem should be sought with the Vatican. "The leadership of the Catholic Church should be pinned down," they said, "because in the long run it is the church itself which must take responsibility."

New Colombian constitution

Assertion that "the state guarantees liberty of conscience" is to be dropped from the Colombian constitution which is being amended this month, according to a recommendation of the constitutional committee. Religions other than Roman Catholicism "shall be tolerated only if they do not oppose Christianity, morality, salutary customs, and public tranquility."

Roman Catholic leaders had failed to get the committee to endorse the following: "National unity in the profession of this single faith (Roman Catholicism) is an inestimable patrimony and a powerful factor for preservation of peace and morality and consequently should be carefully preserved."

The committee did accept the statement that "the Catholic Apostolate Roman religion is the religion of Colombia and the public authority protects it and makes it be respected as an essential element of the social order." That para-

graph was dropped from the constitution in 1936 during the regime of the Liberal Party.

Bishop of Copenhagen

First Roman Catholic bishop in Denmark since the Reformation was named last month at the Vatican. The Most Rev. John T. Suhr, who has been Vicar Apostolic of Denmark, will become the Bishop of Copenhagen. There are 26,000 Roman Catholics in the country. Full religious liberty has been granted to Roman Catholics in Denmark since the 18th century. There are 100 priests in 38 parishes.

Pope Pius broadcast a message to the Danes urging them to seek "a rebirth of Catholic life." He said "the example of the early Christians will not allow you to remain idle."

Success in the Netherlands

Dutch Roman Catholics have done well in the Netherlands in the century since the hierarchy was re-established in 1853. At a celebration in Utrecht last month it was reported that the Church in the Netherlands does more mission work throughout the world than that of any other country.

Cardinal De Jong, archbishop of Utrecht, urged Catholics to make every effort to see that their social and cultural progress keeps pace with their political development. In the total Netherlands population of 9,625,499, there are 3,700,000 Roman Catholics, more than the number of Dutch Reformed. The Catholic party was until recently the strongest in the national parliament. Last year the Catholics got 28.67 per cent of the votes, and Socialists got 28.97.

Catholics gain in the U.S.

A million were added to Roman Catholic church rolls in the United States in 1952, says the new *Official Catholic Directory*. Total is 30,425,015. There were 1,077,184 infant baptisms in 1952.

Largest Roman Catholic populations are in the big northern cities. In Buffalo, Boston, Chicago, and Newark they are more than 40 per cent of the total population. In villages and the open country the Roman Catholic population is small. In 78,000 U.S. villages with population of less than 2,500, "only 10,000 have a Catholic church," said Msgr. Luigi G. Ligutti of the National Catholic Rural Life Conference. The church cannot remain strong in the cities unless it grows stronger in the country, he said.

Catholics reported they won 117,803 to their church by conversion last year. Front-page newspaper publicity was given recently to conversion of a Protestant Episcopal clergyman, the Rev. James Harry Price of Scarsdale, N. Y.

Since this was widely publicized, the Episcopal bishop of New York, Horace Donnegan, told newspapers about Dr. Roderick Molina who left the Roman Catholic priesthood and became an Episcopalian in March. In 10 years, said Bishop Donnegan, 26,242 Catholic laymen have been received into the Episcopal Church, and "that average is coming up." He said 14 priests had come over in 10 years.

And so forth

A "Marilyke" tag should be on dresses bought by Roman Catholic women and girls, according to the Purity Crusade with headquarters in Bartelso, Illinois. The tag guarantees that the dress provides full coverage of the bodice, chest, back, and upper arms. It does not use transparent or translucent material where full coverage is required. Flesh-colored materials are not considered modest.

World News Notes

Constantinople captured

"A thousand years are but as yesterday" in the mind of God, but even 500 years are a long time for humans. Few Americans in 1953 have more than a vague recollection of the May morning in 1453 when 250,000 Moslem Turks surged through the broken walls of Constantinople, ending the Christian rule in the East. It was as great a defeat of the West as would be the capture of London by the Soviet Union.

Last week the Turks were completing a 10-day celebration of their victory, with 100,000 in Istanbul (formerly Constantinople) witnessing colorful ceremonies. Hundreds of men wearing coats of mail and the peaked helmets of the 15th century marched with 20th century Turkish soldiers. The crescent-and-star flag was raised on the morning of May 29 on the spot where the first Turk had planted the Sultan's banner on the city walls in 1453. In Greece the Orthodox churches held requiem masses.

After the 1453 victory the Turks slowly drove their way into central Europe until finally defeated at Vienna in 1683. In 1953 they are members of the North Atlantic Treaty Organization, committed to standing with the Western nations in defense against the Russians.

No compromise in Korea

Syngman Rhee was not content to wait 500 years to find out whether the South Koreans could gain control of their country all the way to the Yalu River. He wanted all or nothing right now.

Last month the Americans had shifted their truce terms into the middle ground advocated by Britain, Canada, and India. North Korean prisoners of war would not be immediately released at the time of an armistice, they promised. India would send into South Korea sufficient troops to guard the prisoners while 150 Communists spend about three months trying to persuade the prisoners to come home. If they refuse to go, their fate will eventually be decided in a political conference or in the UN Assembly.

The Rhee government in South Korea was so incensed by the new truce terms that it made angry, futile threats to fight the Korean war alone. American negotiators, trying to solve the puzzle of satisfying (1) the Communists, (2) the UN allies, (3) the U.S. Senators of the Robert Taft type, and (4) the South Koreans, would certainly not find any way to please everybody. Heaviest losers in the long-drawn-out negotiations are the soldiers on the battle line who face new dangers as the Reds take advantage of the confusion by strengthening their attack.

Worldover Press reports . . .

Four members of the Norwegian Parliament have proposed a constitutional amendment which would allow it to delegate limited powers to an international organization, whenever such a step proves necessary to promote the national interest through participation in world co-operation. Rakel Sewerin, one of the sponsors, explained that "It is obvious that our participation in any co-operation of a binding character will require delegation of our sovereign powers to an international organ."

Something new for Chilean soldiers has been ordered by the government. Ten per cent of army personnel will be put to work building roads.

THE IMMIGRATION ISSUE has come alive. Eisenhower's proposal to admit refugees and others from overcrowded countries of Europe resulted in hearings in both houses of Congress.

Acting Secretary of State Bedell Smith headed a string of witnesses from the State, Defense, and Justice Departments and the Mutual Security Agency. Their main argument: Economic and political stability in western Europe is being threatened by the millions of refugees who cannot be absorbed, and by the pressure of overpopulation.

Senator Watkins, chairman of the Senate Immigration Subcommittee, introduced a bill implementing the president's proposal. It calls for the issuance of 240,000 special visas in the next two years.

Ethnic German expellees from the countries of central Europe, and more recent escapees from behind the iron curtain living in Germany and Austria, would be entitled to 110,000 visas. Escapees in countries belonging to the North Atlantic Treaty Organization would be assigned 15,000.

The rest would go toward relieving overpopulation: 75,000 from Italy, 20,000 from Greece, 20,000 from the Netherlands. These could be either nationals of those countries or refugees of the same ethnic origin.

Attitude of churches

Religious leaders welcomed the initiative of President Eisenhower in tackling an urgent problem.

Protestant churchmen, however, regretted that the emergency refugee situation and the long-term overpopulation problem had been combined in one bill. They looked upon the two as separate problems, arising from different causes and calling for different solutions. They felt that families uprooted by war and driven or fleeing from their homes were more properly eligible for emergency resettlement than those occupying their own homes, even though under adverse conditions.

At first, Protestant, Roman Catholic, and Jewish groups were prepared to unite in support of a bill for refugees only. It was reasoned that if Italian, Greek, and Dutch refugees emigrated to the United States, that would serve the additional purpose of relieving population pressure in those countries.

A few days before hearings were to begin, however, that common front broke up. Roman Catholic concern over conditions in Italy led them to support the Watkins Bill, which provided for entry of Italian nationals as well as refugees. The Jewish group followed the Catholics in their shift of position. The National Lutheran Council and the National Council of Churches still insisted that it would be sounder to distinguish between the two problems, but at the same time strongly favored the admission of refugees.

Among Protestant suggestions for improvement of the Watkins Bill will be the proposal that German expellees and iron-curtain escapees be allotted definite shares of the 110,000 visas assigned to them, rather than lumped into one category. They were afraid that the dramatic appeal of the escapees might crowd out the much larger group of those who were driven from their homes in central Europe after the war.

—ROBERT E. VAN DEUSEN

Basic principles of faith should govern the actions of the Christian Church rather than group loyalties and interests

By REINHOLD NIEBUHR

A LETTER FROM A FRIEND in Germany throws some interesting light on the relation of religious faith to political decisions. This friend, a Lutheran pastor, is persuaded that the policy of the German government of seeking a firm alliance with the Western nations, even though this may mean a continued division of the German nation, is right.

He is persuaded that the policy is right because he does not believe it to be possible to attain the alternative policy, favored by many German Protestants. This is to arrive at an agreement between Russia and the West for the de-militarization of Germany and the removal of all armies of occupation.

MY FRIEND does not regard this alternative as viable because he does not think it is safe to create a power vacuum between two great power blocs, locked in fateful conflict. He thinks this policy may also present great perils for the West, due to the fact that Russia is closer than any big power to the vacuum and will therefore be tempted to fill the vacuum by either military or political pressure.

He admits that the Roman Catholic chancellor of Germany may not have the same interest in unification as Protestants have, since the unification would reduce Catholicism in a united Germany from its present position of a majority force; but he does not believe that a suspicion of possible ulterior motives can discredit a position which is right on other grounds. He might add that Protestants might examine their own motives and confess that their natural sympathy for their brethren under the heel of totalitarianism may well color their judgments and persuade them to advocate illusory solutions for the unification of Germany.

These considerations could give us all pause. They show that our celebrated Christian insights into the political order may at times rise no higher than consideration for the interests of our group. For religious, like other groups, have a collective will to live, which need not be too closely related to the Kingdom of God.

It is no doubt sad to contemplate that Protestant Germany is under the crushing weight of the Communist tyranny, while Catholic Germany enjoys the privileges of a free society. But when we consider the fate of the world and the necessity of avoiding both atomic war and the extension of tyranny, my correspondent in Germany seems to be wiser in his judgments than his fellow Protestants.

At any rate we ought all to be careful in identifying our group loyalties and interests in the political struggle with the ultimate principles of our faith. The Christian Church always presents a rather sorry spectacle when it addresses the community in terms of claims which represent not so much the interests of the faith as such, as its own interests as a historical or even political group.

Marriages Can Be Saved

By CHARLES P. CRESSMAN

Pastors are learning to develop skill as counselors to help people solve marital problems in a Christian way

"To whom can I talk? Where can I find one who will listen to my story? How can I be sure that he will not tell everyone else about my troubles?"

These and many similar questions have been asked hundreds of times by church members. They need someone who will listen to a story of trouble and maladjustment. They must find the answer—or their marriages will break apart and add one more "broken marriage" to the mounting list.

"Why don't our people come to us? Why do they wait until their marriages are at the breaking point? What's wrong with members of the church who think only of their pastors as a last resort?"

These and similar questions hundreds of pastors have been asking themselves. Pastors ought to have the insight and the desire to help people achieve a successful marriage. Yet, somehow, the people and the church often fail to get together. What's the trouble?

A silent revolution is taking place in marriage. Moral precepts and living standards which once controlled the lives of people are being challenged daily. People are living in a cross-current of conflicting confusions. Proposals regarding marriage and fidelity to one's life mate often run counter to what the church believes and teaches. We are cut away from our old moorings and are drifting in a storm-tossed sea of doubts.

Mr. and Mrs. X, for example, had all the intentions of achieving a happy and successful marriage. They had their dreams; they worked to bring these dreams to fruition. They had so many plans for the future. But now Mrs. X has met a man whom she says she "really loves." What does one do in such a situation? Some people tell her that there is no point in living with Mr. X if she really loves another man. On the other hand, she was taught that marriage was sacred and that it is wrong for her to secure a divorce. Our culture fails to give her much help. There are many different viewpoints from many different sources. What is right? What are the accepted standards? To whom can she talk without being "psychologically spanked"? Could she really talk to her pastor and try to find the solution to her problem?

We must recognize the confusion caused in people's minds by the revolution in marriage. The church must provide opportunities for those who need counseling to secure such help, must teach more effectively to build up within its members those traits which make for personalities that achieve a successful marriage. Marriage and family life must have special attention during this transition period which will bring some changes into established concepts of mar-

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Dr. Cressman, former professor of sociology at Wittenberg College, is now pastor of Louisville's Third Lutheran Church where a successful counseling center is in operation.

riage. The church cannot stop change, but it can influence changes and stabilize marriage by teaching positively and effectively.

MR. AND MRS. Y have been married for three and one half years. They entered marriage with the idealism of a Christian couple. Their baby boy will soon be two years of age. However, in the last six months Mr. and Mrs. Y have been constantly quarreling. They recognize that step by step they are growing farther and farther apart. They have said things that were harsh and bitter, that attack the "ego" and lead to alienation, separation and eventually divorce.

Mr. and Mrs. Y know that something must be done. Upon seeking the help of their pastor, they offer the usual surface symptoms at first. Mrs. Y tells the pastor that she and her husband are always in disagreement over the disciplining of their son Billy. Mrs. Y feels that her husband is too harsh with Billy. She feels that Billy is afraid of his father and that Mr. Y does not play with Billy as he should. Mr. Y says that the mother pampers Billy and is going to make a "sissy" out of him.

In the second counseling period Mr. Y admitted that perhaps he was treating Billy rather harshly. It developed that Billy was actually the object of the feelings of antagonism that had developed between Mr. and Mrs. Y. Because of the financial difficulties in the early years of marriage Mr. and Mrs. Y disagreed about the handling of the finances. Mr. Y was critical of the way his wife spent money. Mrs. Y said that her love for her husband grew cold under his blasts of anger. In time even their sexual adjustment was impaired.

After a series of consultations with a trained pastor-counselor Mr. and Mrs. Y realized that their marriage could be saved. They recognized that fear and criticism had displaced love and affection. They realized that Billy was the victim of their own inner hostile feelings. A plan was worked out for a more adequate handling of their finances. Hostility decreased. Love — which was rapidly cooling — was fanned into a warmth which made it possible for them to communicate with each other again. Furthermore, a more satisfactory father-son relationship was taking place.

NOT ALL COUPLES are able to work out an answer as easily. In some instances poor sexual adjustment influences the financial, social, and parent-child adjustments. Fears about sex, guilt feelings about sex, fear of conceiving when not financially able to support a child result in a poor sexual adjustment. Before long these couples are saying things and doing things which alienate themselves from each other. They criticize each other. They drop out of social affairs. They turn to alcohol. They break up their marriage—and are even more miserable! These are the people—and there are more than we imagine—who need the

help of the church's marriage counseling.

The pastor-counselor finds many situations. In a study made by the writer of 202 pastors engaged in marriage counseling, 50 per cent or more of the pastors counseled in the following situations: considering separation or divorce, emotional disturbances, alcoholism, religious differences, adultery, conflict with in-laws, financial difficulties, personality maladjustments, spiritual direction of children, choice of church, sexual maladjustment, jealousy, educational differences, mental health, planned parenthood, imparting facts of life to children, and wife working.

Nearly half of these pastors had counseled in these situations: family background, leisure activities, ignorance of sex, frigidity, mate goes out too much, physical health, racial differences, unwanted pregnancy, fear of pregnancy, impotence, venereal disease, and sterility.

This brings out the fact that people do come to the pastor-counselor with all types of problems. Such counseling takes much of the pastor's time and also requires skill in the art of counseling. But through such counseling the church can save many marriages.

The pastor is usually a warm, friendly person who can put people at ease and make it possible for them to talk. He must be a good listener. He is not easily shocked. He is able to be objective and uncritical. Step by step he helps people to move out of the world of confusion into the daylight of understanding and insight. As the couple gain insight they often see the steps that must be taken in the solution of their problem. As they gain courage to take these steps they find God's help, through the pastor-counselor, can save marriage!

STOP THAT WEDDING!

By BERTRAM C. GILBERT

A chaplain reports that romantic dreams turn into terrible dilemmas when servicemen marry in haste

IF YOU WANT to get an idea of what St. Paul means when he talks about beating the air, try speaking to a pair of lovers on the subject of postponing the date of their wedding. This is not just a rhetorical request. I would like to enlist your aid in this frustrating job on behalf of your young men who are entering the Army, Navy, Marines and Air Force.

Chaplain Gilbert, a member of the Pennsylvania Ministerium, recently returned from a tour of duty in Korea and is now stationed at Fort Monmouth, New Jersey.

The procession into my office is made up of a variety of personality types and a conglomeration of problems, but the largest numbers fall into these opposing classes:

1. Those who want an emergency leave so that they can go home and marry.

2. Those who need a loan, stay of overseas orders, or an emergency leave *because they are married.*

THE REASON for this paradox, which works on my heart strings like someone

playing a harp with a saw, is the difference between a dream and a dilemma.

The dream is this: Pvt. Starzinize is going to find an apartment near the post where he is stationed. He is also going to find a job for his loving bride and, by pooling the incomes from both this work and the government, the pair will live happily (albeit meagerly) ever after.

The dilemma is the result of several formidable factors which Pvt. Starzinize and his frugal (you never saw so many women who just don't care about new hats and nice furniture and things like that) wife have refused to consider.

In the first place, finding an apartment which they can afford is almost an impossibility in most military areas. If they live close to the post the rent will be $85 for a poor sort of apartment. If they live farther away, the cost of transportation makes up the difference. Then too, getting work for wifey is not quite as easy or lucrative as might be imagined. The minimum wage is still only $30 a week and the highly touted law of supply and demand very often complicates it. Add to this the fact that most employers do not want to be bothered with the kind of quick turnover they must expect from service wives.

The next discouraging factor is the matter of multiplication. Two can live as cheaply as one—until there are three. The service hospitals are operating like printing presses in inflation as they assist the birth of babies in abundance. But the fact that children are a natural product of the marriage relationship seems to have been kept secret from this generation. The fact that the serviceman's wife may not be able to work while she is pregnant and certainly won't be able to work for some time after the birth doesn't seem to enter their minds either.

THE QUESTION which should be asked by parents and pastors is this: Can this man really promise that he will keep his wife in sickness and in health? This is how the budget looks in the event that the wife cannot work:

Income	
Private's salary	$ 85.80
Govt. allotment	51.30
Rations for off-post living	35.00
Total income	$172.10
Expense	
Rent	$ 85.00
Food	50.00
Clothing	15.00
Haircuts and personal items	10.00
Church and recreation	10.00
Total expense	$170.00

NOW EVEN if these young folks are able to make a success of their romantic adventure on the above budget, there is one more factor which completely wrecks the dream—overseas shipment. Here, in one very probable event in the career of every serviceman, are all the strains of separation complicated by a lowering of income. Ration money will no longer be paid on a concurrent basis.

The only answer is for the wife to go home to his family or hers. Either or neither of these homes may be happy and good about taking her in, but in any event the serviceman is no longer supporting his wife. He knows it and she knows it and the situation is loaded with the dynamite of discontent and disrespect.

I spoke at the meeting of a young adults' group in a church recently. There were five young ladies without escorts, in this group of 50. They were divorced as a result of the sort of "magical thinking" which prompts a wedding on this basis. You have them in your church, too. Their witness should be strong enough for any with ears to hear, but just in case your lad hasn't heard this side of the story, why not add your kindly advice to mine?

God Reserved Our Home

By EDITH M. DEAN

We wondered why God didn't answer our prayers until an unexpected event revealed the reason

PRAYERFUL YEARNING is an emotion with which I am intimately familiar. That's because my husband and I were one of those childless couples who somehow never seemed to get the real value out of life.

Married in 1936, five years passed before I really became concerned over our state of childlessness. Then for the next eight years my life was a mixture of prayer, despair, prayer, hope.

ALWAYS INCLUDED in my daily Scripture reading was a verse from Mark's Gospel. I could soon repeat it from memory and found myself doing so throughout the day: "Therefore I say unto you, whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." But as the calendar leaves continued to fall away, I wondered if I was *really* believing.

We would hear of this couple or that one who had been married longer than we had and who had only recently experienced their first "blessed event." And our hopes would rise again.

This emotional merry-go-round came to an abrupt end in 1949 when it became necessary for me to have an operation of rather large dimensions. God, I decided, had answered my prayers. His answer had been "No."

OF COURSE, we considered adoption, but although we are able to live comfortably, our financial status did not qualify us for a child from an adoption agency.

It was not until several years later that God revealed His plan. My husband's sister passed away. The mother of nine, one of her last requests was that her youngest, a boy of seven, be given to us to care for. In His infinite knowledge God had simply reserved our home for a boy who would one day need it.

And we, unwilling to wait for Him to put His plan into operation, wanted to meddle. But we've learned that any attempt to substitute a personal plan for God's is an attempt at defrauding oneself.

The Little Girl Wanted Sisters

AS TOLD BY KLAUS MOLZAHN

She had nine brothers, but fifty years ago she found a satisfying fellowship in the service of her Saviour

AUGUSTA WAS VERY LONELY when she was a little girl in Germany, long before the turn of the century. Her family was large—in fact, she had nine brothers! But more than anything else, she wanted a sister—or better yet, lots of sisters.

A few weeks ago in Philadelphia, Augusta celebrated a golden anniversary surrounded by her sisters—dozens of them. And throughout the land she numbered many more.

This is no mystery story. It is the story of a dream come true. For Sister Augusta is a Lutheran deaconess and in April she celebrated the 50th anniversary of her entrance into the diaconate. All the other deaconesses are truly her sisters.

THE APRIL DAY was a rare occasion at the Philadelphia Motherhouse, for it marked special anniversaries of five deaconesses. In addition to the golden jubilee of Sister Augusta Hirsch, honor was paid to Sisters Friederike Cluss and Ada Madden for their 40 years of service, and to Sisters Marie Freese and Maria Schwenk for 25.

At a vespers service, Dr. Charles M. Cooper preached and greetings were brought by Dr. Wilhelm F. Herrmann, representing the Motherhouse board; Sister Mildred Winter, executive secretary for the Board of Deaconess Work; and the Rev. Kurt E. B. Molzahn, a close friend of the sisters and especially of Sister Augusta.

The following day an anniversary dinner was held, attended by friends of the sisters. Five speakers reminisced about the years of service and many varied experiences of the sisters, and Sister Anna Ebert, directing sister of the Motherhouse, spoke on the "Deaconess of the Future."

Some of those present recalled the unusual story of Sister Augusta, the little girl with nine brothers and no sisters, and her entrance into full-time Christian service. She was 30 years of age when consecrated in 1903. Then she served for seven years at Zion Church, Easton, Pennsylvania, and later for 34 years at Zion Church, Philadelphia, until her retirement in 1944.

But let Sister Augusta tell her own story . . .

I WAS BORN in Hessen Darmstadt, Germany, the only girl among 10 children. My parents were orthodox Jews. My father was delighted that a girl had arrived in the family. He took me for walks and told me Bible stories. He was fond of nature and called my attention to the trees and plants. He was anxious that I learn needlecraft of all kinds and even taught me, at five, to knit, although my mother thought I was too young to learn. He used to buy me *fleissklinge*—balls of yarn with a picture on the outside and a little gift inside the ball. The more industriously I knit, the sooner I would get the surprise.

When I was nine, I developed a hip disease. The doctor advised amputation,

but my mother refused, saying she would rather see me dead than a cripple. Soon another doctor was called, the family physician of the prince of our province. The prince had a private hospital, served by deaconesses from Darmstadt.

The doctor arranged for me to be taken into this hospital. For some time my mother brought me kosher food, as she didn't want me to be defiled by the unclean food of the Gentiles. When winter came, the food my mother brought was cold and unpalatable, but she would not heat it at the hospital as that would defile it. Then the doctor forbade her to bring any more. I shall never forget the first meal prepared by Gentile hands that I ate. I thought I would choke over every mouthful the sister fed me! But the second meal went down more smoothly and soon I was eating readily whatever was set before me.

THE SISTERS told me Bible stories and taught me Christian hymns. The first I learned was "I am Jesus' Little Lamb." I love that song even to the present day, and can remember the thrill when I first learned to sing it. I spent Advent and Christmas in the hospital. Though flat on my back with my leg stretched in an extension, I was permitted to knit all the stockings for the poor children for whom the sisters provided at Christmas.

Only two other sick children were in the hospital and the sisters were very good to us, as were also the prince and princess. I was at the hospital for nearly two years and was operated on several times. After one operation I was very ill and not expected to live. I was afraid to die, because I had not been baptized. I wanted to become a Christian, but met with the determined opposition of the whole family. After I left the hospital, they tried to keep me away from the sisters, but I went to see them whenever I could. Even then my greatest wish was to become a deaconess.

THEY CELEBRATED ANNIVERSARIES IN THE DIACONATE

Sister Augusta Hirsch who completed fifty years of service with Sisters Friederike Cluss and Ada Madden, who had forty-year records

MARKING 25 YEARS OF SERVICE
Sisters Marie Freese and Maria Schwenk

WHEN I WAS SIXTEEN, two of my brothers who had come to America sent money for me to come over and join them. My parents approved this move as a good way to get me away from the sisters and their influence.

In America I was dreadfully lonely and homesick. My brother was at work all day and had married an English girl who could not speak German. I said to him, "If I only knew where there are sisters here, I would go and live with them."

He said, "You won't have to go far. See that tower over there to the south? There are sisters living there and I believe they are German."

HE DIDN'T THINK I meant what I said. But the next day I went to locate that tower. I walked and walked without finding it. But the following day I found my way all right. When I rang the bell, a sister opened the door! How happy I was to see the well-known garb and hear my mother tongue!

I asked the sister if there was any work for me. "What can you do?" she asked. I was small and sickly looking, I suppose, but she took pity on me and told me to come back the next day. Probably she thought I would not come.

My brother hid my clothes to prevent me from going back, but I packed what few things I could find in a large handkerchief, and with this odd-looking bundle arrived at the motherhouse. After I had been there a few weeks, I told one of the sisters that I wanted to be baptized and become a Christian. The pastor instructed me in the Christian faith all winter, and on Thursday of Holy Week in 1891 I was baptized and received my first communion. Five years later I entered the motherhouse to receive practical training in nursing, household work, and kindergarten teaching. On May 31, 1903, I was consecrated a deaconess of the Lutheran Church.

EVERY EXPERIENCE entering into the life of a child that enables him to develop confidence in himself and trust in others furnishes a foundation out of which that child can develop confidence in and love for God. —DONALD M. MAYNARD in *Your Home Can Be Christian* (Abingdon)

We Staged a "Hidden Talent" Show

By VIVIENNE L. GEORGE

Recognizing with gratitude the good things others have done helps us remember to be grateful to God

OUR CLASS put on a talent show last week. It was a benefit for some poor starving souls in our community. We didn't make one cent of money, but the whole thing was a huge success and the poor starved souls grew sleek and fat.

You see, *we* were the poor starved souls—members of the ladies' class of Grace Church. Last month we had a Sunday school lesson about rendering gratitude to God. It was a flowery lesson, full of high, inspiring phrases, but it just didn't go over very well. As one wistful little mother put it, "We experience gratitude from each other so seldom, we aren't reminded often enough to be grateful to God."

That was sort of hitting where it hurt, and it *was* too true to be comfortable. So we put our heads together and decided to give our show.

THE IDEA WAS that we would give over an evening to display outstanding talent from the class, only nobody would be allowed to show any of her own handiwork. We could only show something that had come to us through the generosity of someone else—something that had enriched our lives and made us better for receiving it. By our display we would provide "food" for someone who was becoming "undernourished" for want of our expressions of thanks.

Just so everybody would be equally represented, we drew names. Nobody knew who would represent who—rather like "secret pals" in reverse.

When I saw I'd drawn crochety old Mrs. Henderson's name, I was a little taken back. Mrs. Henderson is rich and more than a little stand-offish. She gives more than half of the operating budget for the church, then spends the rest of the year dictating just how every penny is to be administered.

How could you represent somebody like that, I wondered? But suddenly I remembered that several years ago when the Peace rose first came out, Mrs. Henderson had sent to a very expensive nursery in the city for a bush from which she had given me a generous slip. In fact, there were a lot of patent rose blooms

around in my yard that I would never have been able to afford for myself. I felt terribly guilty and embarassed when I remembered I had never really expressed my thanks properly, even though I had revelled in the beauty of the flowers she'd made possible. Snooty old Mrs. Henderson actually had tears in her eyes the night I displayed a huge bowlful of the roses as her hidden talent for creating beauty in the lives of other people.

BUT TALK about shedding tears! You should have seen Mrs. Ames' display! Some of us bawled out loud and blew our noses. Her display was her blond, cuddly four-year-old Marylin. She was representing Mrs. Peters, a quiet, mousy little woman who never had much to say in class. Mrs. Peters was a widow who supported herself by sewing, so she never had time to take part in our social activities. I guess we had all grown into taking her for granted as a nondescript chair-that-was-always-occupied in Sunday school. So it was rather a jolt when Vera Ames disclosed how Mrs. Peters had volunteered to take care of things for almost a month when Marilyn was born.

We all remembered the circumstances. Vera's husband had been out of work and Vera had tried to cut corners by going without needed medical attention. The result was that Marylin was born prematurely and Vera almost died. Our little town hasn't any facilities for incubating babies, so little Mrs. Peters had moved right in, when Vera was too sick to know what was going on, and for three weeks she held things together, pulling Vera and the baby both through. Then she wouldn't take any pay because, she said, she "understood about being down on your luck" and "it sort of makes you feel better inside, like a good punch in the nose for Fate. if you can help somebody else out of a difficulty."

OUR SHOW was a great success. I guess everybody, everywhere, has done something he or she deserves more thanks and recognition for. As old Mrs. Henderson herself said, "Seeking out points of gratitude in each other keeps us conscious of the numberless benefits we receive from our Father."

Little Mrs. Peters put it another way, "I'm grateful to God for the chance to do for others."

However, just as we were congratulating each other on the success of our show and deciding to make it an annual affair, in walked the pastor and three board members! It's going to be annual, all right, but after they saw what we were doing, *next* year it's going to be an all-church affair! "Layman's Recognition Sunday" is the high-sounding name they've tacked onto our idea, and already folks are starting to plan their displays.

At least, it's certainly made us "Thank you" conscious—both to each other and to God.

SIDNEY LANIER at a time of low ebb in his personal fortunes threw himself on the ground in despair, and there he spied a violet pushing its slender stem bravely upward through the matted grass. That little violet became the ladder of faith by which Lanier climbed back to confidence in God. Poetic insight is ever professing to see God in nature. And even the prosaic mind, when it ponders the order and adaptiveness of nature, finds convincing evidence of a Designer who is "Maker of heaven and earth."

—RALPH W. SOCKMAN in *How to Believe* (Doubleday)

We Worship God in Beauty

By NANCY BREWER

A blooming magnolia tree or a spot with a thrilling view may form the background for family prayer and praise

THE NEW PASTOR of our church was making his first call at our home. As he rose to leave, Henry asked him to pray with us. He added, "We have moved our family altar into the dining room while the magnolia tree is in bloom so we can worship Him in beauty as well as in truth."

The pastor took the Bible from the little table Henry had placed in front of the window, opened it and read a psalm. And his eyes turned from the pages of the Bible to our tree as he read, "I will lift up mine eyes unto the hills, from whence cometh my help."

And without asking any questions, he knew that the family altar is always where the family Bible is.

SINCE THEY WERE TINY the children in our family have known the location of our family altar. And like their father they realize that our hearts are lifted higher and we long more to make our own lives more beautiful when we worship God in places of beauty.

Donald, our youngest son, gave proof of that when we were driving through the Adirondack mountains on a vacation trip. Dusk was nearing when we reached one of the little roadside parks where people stop to look down at the beauties of the stream flowing through the valley below. Henry drove into the parking space for a few minutes' rest and to give us an opportunity to see the beauty.

And then little Donald asked us to unpack the family Bible and have our "family altar" worship period. He said it was more beautiful than a hotel room or a motel, and that he would feel that God was closer to us here.

The people who drove past our family group, standing in that beautiful spot, no doubt heard us singing softly, "Sun of My Soul." Seeing our eyes "lifted to the hills" they must have known we were thanking God for making it possible to come to this beautiful place. Some of them may have felt the same thankfulness we did.

IT WAS THE PRIVILEGE of Mary Jean to pack the family Bible for vacation trips. This Bible fitted into a particular corner of Henry's traveling bag. It was always wrapped in a soft cloth to protect it.

Henry bought it when the children were small. It is sturdy, with printing that is large and easy for all of us to read. Though our children were each given a Bible when promoted from the junior to the intermediate department of our church school, each one reads from the family Bible when he goes to the family altar to pray.

And our family altar is the altar of prayer for each member individually, as well as for the family. It was the place where Robert, our oldest son, when only seven years old, called his little brother and Cynthia, our family helper, to pray when a small tornado struck our town

and the three of them were alone in our home.

I REMEMBER BOTH the family Bible and the family altar in my grandfather's home. The Bible always lay on the marble-topped table in the front parlor of the big house. Each morning just before breakfast was served, the members of the family assembled in that room for prayers. In winter the room was always warm; in summer it was kept as cool as the opened windows could possibly make it.

Grandfather had to go into a cold parlor to pray at the family altar in the days of his youth. When he had established his own family he had decided that there should be comfort for the family at prayer. I have heard him say, "If I can't cut a cord or two of wood more to give my family a comfortable room in which to pray, then I am a miserly Christian."

His minister son, my own father, added beauty to comfort. Just as he himself would tie a fresh hair ribbon in my fiery red curls when I was angry or mischievous, telling me as he did so that he was making me pretty and that pretty little girls were never bad, he brought beauty to prayer.

And now Henry, who loved my father as much as he did his own, carries on for him—taking the family altar into the dining room when the magnolia tree is in bloom and stopping the family car in beautiful spots for us to sing or pray in thanksgiving for beauty and happiness to God who has lavished so much beauty and happiness on our world.

YESTERDAY OUR granddaughter Sally came to her grandfather to tell him she loved God for making the pansies bloom so beautifully in the little flower bed he had planted for her. As she talked with Henry, I heard him say, "Sally, I know how you can show God you love him for the pansy blossoms."

"How, Grandpa?"

"Just pick a beautiful bouquet of them and take them to the hospital ward where little sick children are," he said. "Have grandmother put a clean dress on you and grandpa will drive you down to the hospital."

This morning our family altar was moved to the enclosed veranda that afforded Sally a sight of the pansy bed, beautiful with new blooms.

CHRISTIAN LEADERS sometimes grieve over the passing of the family altar. They know it is the nucleus for the Christian family. They know that the tendrils which grow from it reach out and hold the children and parents together. But many fail to emphasize it as a place of happiness, a center of love, the shrine of peace, not only in the individual family home, but in the world.

Children will grow up to love the family altar if it is given this emphasis.

"The new Bible" has increased the amount of Bible reading in families in our neighborhood. Children of different ages and adults we know often say, "We wouldn't feel right if we didn't read something from it every day."

Right now, when the members of our families are reading the "new Bible" more than ever before, is almost a chosen time for establishing family altars in Christian homes. At first it may be a place where the family reads the Bible together.

Soon the children will be ready for short prayers following this reading. And soon this will be a place of prayer—the altar where a family should be founded—where happiness and beauty, peace and love rule.

Personal Problem Clinic

Reticence or expression

QUESTION: Why is it so difficult to get Lutherans to talk about their religious experiences? I spent a year at a non-Lutheran but Christian college. The religious experiences of that year are the most lasting values I gained. The students often had long and deep discussions of our religious backgrounds. We came from many different churches. I realize that the religious atmosphere there was deliberately created to encourage such discussions. But why can't we create such atmosphere in our Sunday schools and group meetings?

Last month I tried to get our women's guild to discuss "How to Improve Our Bible Reading," using appropriate literature and forming small groups for the discussion. I had prepared questions to guide the discussion, using last year's vacation school material. But I couldn't hear any discussion. Some put forth answers, pat and unquestionable. Most had nothing to say.

I have heard groups discuss child-rearing, politics, science, and other subjects, but when it came to religion they clutched at trite formulas as if they did not dare to think in that realm. I am no exception.

My pastor is a very fine man, but I've known him to be somewhat casual, or self-conscious, about these matters in ordinary conversation. I have read of people who were as free and honest about their faith as most of us are about everything else, but I've never met them.

Why are such people so rare? Why can't we express ourselves more freely?

REPLY: For a long time efforts have been made to place the Christian education of all ages on a better basis, but progress has been slow. Therefore much religious education in home and church remains utterly inadequate and fragmentary. Attendance in classes is in many cases quite irregular, and many receive little or no education in religion. The consequence is that great numbers of people—a good number of church people included—are poorly or almost entirely uninformed on matters of faith. Many persons feel unqualified to express their faith or anything connected with it. They hesitate to ask a question or to say a word lest they betray their lack of information. They fear embarrassment and have the impression that the people around them are all better informed—often an unwarranted assumption.

Furthermore, a great deal of reticence is due to the fact that religion is a very personal matter. Most people hesitate to speak out on their private thoughts.

In a college group, however, one is likely to find a different situation. Groups are made up of young people who are curious, adventurous, idealistic, and eager to hear and to do.

As college groups have arrived at unhindered discussion, so can church groups. If, over a period of time, they are encouraged to put their thoughts into words, are encouraged to seek information, and are commended for their efforts, they are likely to develop considerable expression. A group leader can do a great deal to put people at ease and to create a natural atmosphere for questions and expression of opinions. I do not believe church people are ashamed of their faith, but many have not yet reached the point of being ready to take part in an open interchange of facts and opinions. But most of them can arrive, under conditions which are conducive.

We should all recognize, however, that much talk does not always lead to sound conclusions. We need information with which to carry on discussion. We all need to be reading our Bibles purposefully, and to make use of other good books and journals on religion and various other important topics. Discussion can be achieved and made worthwhile if we are persevering and tactful.

—EARL S. RUDISILL

Christianity at College

Religious Perspectives in College Teaching. By Hoxie N. Fairchild. Ronald Press. 455 pages. $4.50.

To understand this book properly we need to see the dilemma of our modern educational approach. The opening chapter on "Problems and Principles" by George F. Thomas of Princeton University is an excellent presentation.

How is our modern education facing the future? Since the beginning of this century liberal education has become more and more secularized. The classical culture which once formed the basis of the curriculum no longer is considered essential. Exponents of both scientific humanism and classical humanism have left us with a very limited view of life and have failed to answer why and how man lives. Their deficiency is in not giving any moral basis and values for life. The fallacy of secularism "is its preoccupation with the interests and values of the world of senses, with the here and now, with time to the exclusion of eternity."

There is a positive effort today to correct our education process of these glaring deficiencies in presenting a total approach to life. Recently some leading universities have established departments of religion. Others have established relations with denominational student programs whereby the pastor in charge teaches in university classrooms or holds classes in his center and these course credits are accepted by the university.

This book proposes to show that these approaches have certain benefits, but the most effective means to impart religious instruction is to have men of Christian devotion in all the fields of learning. They are not to serve as propagandists, but in the course of instruction their Christian faith can form the true basis of orientation.

This naturally presupposes that no instruction is ever purely objective. The idea of neutrality, so ardently advocated by many, is a pure illusion. Those who are close to the life of a large university know that there is no such thing as purely objective teaching. The interesting thing to note is that the professor who negates religion is applauded while the man who defends it may be intimidated by the administration.

Fourteen leading educators in 14 fields of study have written short essays showing how a man can be a true educator and still give emphasis to Christian theistic presuppositions. The fields include English, history, philosophy, classics, music, physical sciences, biology, experimental psychology, sociology and social psychology, anthropology, economics, political science, teaching.

There are excellent presentations, especially those of Theodore Greene of Yale in philosophy, Kenneth Boulding of Michigan in economics, Edward McCrady of the University of the South in biology, Harris Harbison of Princeton in history, and Joseph Daltry of Wesleyan in music.

It is hard for any reviewer to know all these fields, so as adequately to evaluate their particular views, but one quickly grasps the *many and varied approaches* to a Christian theistic concept.

The book is certainly worthy of real study and opens up a field of inquiry which should concern all who are aware of our present educational dilemma.

Ann Arbor, Mich. HENRY O. YODER

Outline of Christianity

How to Believe. By Ralph W. Sockman. Doubleday. 224 pages. $2.50.

If theology must be written in big words and sprinkled with Latin and Greek phrases, this book is not theology. But if it can be presented in plain, everyday language—something like that of the Gospels—and sharply illuminated by bright illustrations, then this is an important book of theology for the layman.

Professors and advanced students in seminaries may well protest that Dr. Sockman here says nothing they do not already know, but they will have to admit that he retells the tested truths of Christian belief in an exceptionally clear and winning way. Sunday-school teachers and church members will find the answers to many questions that have repeatedly arisen in their thinking. Those who have only a slight acquaintance with Christian teaching will find a logical and comprehensive outline of what Christians believe.

The title is misleading. Dr. Sockman does not give any psychological treatise on the mechanics of believing. His book deals rather with the content of belief. "What We Believe" would have seemed a better title.

Using the framework of the Apostles' Creed, the writer deals with the Christian faith about God, Jesus, the Holy Spirit, the church, the forgiveness of sins, and everlasting life. In each case the arguments supporting that belief are carefully marshalled and clearly presented. At the close of each chapter is a section devoted to brief answers to specialized questions which have come to Dr. Sockman most frequently from his hearers. His radio preaching alone has brought him more than two million letters! Among the questions are: How can we be sure God is guiding us? What was the Holy Spirit doing in Old Testament times? Should we pray for the dead? Will an unbaptized child go to heaven?

Dr. Sockman's 25 years as a prominent radio preacher, his 36 years as pastor of New York's large Christ Methodist Church, and his many contacts in writing and preaching insure that he knows how to reach people at the level of their daily life and can speak to their spiritual needs. In this book he provides a popular and readable outline of the Christian faith. A. P. S.

Philadelphia

Inescapable Christ

Rediscovering Jesus. By Jack Finegan. Association Press. 176 pages. $2.50.

This is another in a series of popular books on Christian themes by the pastor of University Christian Church, Berkeley, California. The author is also professor of New Testament at the Pacific School of Religion, Berkeley. This is not a book for the theologian or the advanced student of the New Testament, but rather a collection of "sermonic essays" for "the ordinary reader and listener" which are pointed to "young people, college students and others of like age and thought."

Following an introduction, the book's 20 chapters are grouped into three parts, The Fact of Christ, The Message of Jesus, and Conclusion.

Part I leads the reader to rediscover Jesus as a historic personality by re-examining and refuting the Christ-myth theory. Objective methods of historical criticism are sketched and appraised, and the evidence in support of the trustworthiness of the Christian tradition is set forth in a convincing manner.

The author goes on to show the place Jesus held in the context of his time and in succeeding pages in chapters titled, "The Prophetic Jesus," "The Apocalyptic Christ," "The Personal Christ," and "The Light of the World." Taken together these chapters spell out a sort of Christian philosophy of history.

Part II, "The Message of Jesus," develops in 11 chapters the kind and content of the religion of Jesus. The Sermon on the Mount, the Parable of the Prodigal Son, and other New Testament sections, including one Old Testament reference, are drawn upon to deduce the kind and quality of the conduct pattern for the Christian life. The sermonic character of the book is the more apparent as the end is approached.

In three brief concluding essays a person-directed appeal, based on brief New Testament texts, is set forth. It runs like this: As Christians we owe so much to Christ, that it should move us to dedicate ourselves to his service. Christ and his way must be made central in our lives. Life's final adventure for the Christian will come after the experience we call death.

Philadelphia WILLIAM J. DUCKER

ILLINOIS PRESIDENT HARMON J. MCGUIRE CONGRATULATED ON RE-ELECTION
Erwin H. List, Dr. Oscar Carlson, Dr. Armin Weng, Dr. McGuire, Dr. Reinartz

Illinois Plans Intensive Evangelism

By JOHN E. COOPERRIDER

McGuire re-elected to presidency. Per capita benevolence budget of $12.10 set. Twelve ordained to ministry

A FIVE-YEAR PROGRAM of "Year-Round Evangelism" was adopted at the Illinois Synod convention in Springfield, May 18-21.

Camping also came in for special attention, with delegates authorizing a two-year campaign in the Sunday schools and auxiliaries of the churches to raise $135,000 for purchase and development of a camp site or sites.

The evangelism program—described as an intensification of existing techniques rather than the employment of new techniques—will include institutes to train lay visitors, preaching missions, special Sunday-school recruitment drives, "good will" visitations in preparation for World Communion Sunday, and more frequent accession periods for new members.

A STATEMENT of policy was adopted outlining the synod's position with regard to participation in local, interdenominational councils of churches, ministerial associations, and other agencies. The two principles to govern this participation will be the "evangelical"—whereby a "minimal confession that Jesus Christ is divine Lord and Saviour" is deemed necessary—and the "representative," whereby members of local councils must represent churches and not only themselves.

Applying these principles at present precludes the synod or any of its constituent elements from affiliating "with the Illinois Church Council, or with the Church Federation of Greater Chicago or its Divisions." However, in its statement, the synod recognized its responsibility to strive to effect

changes in the constitutions of these organizations so that it can affiliate.

President Harmon J. McGuire, re-elected to his second five-year term of synod leadership, sounded the convention keynote in inviting the assembly to receive the Lord's Supper at the opening service. "Come in weakness to receive power from God," he said, "that you may go out among the many to share Christ with them."

Dr. F. Eppling Reinartz, secretary of the United Lutheran Church, told of the outreach of God through the church, and said that through the church and its agencies the "enemies of the Lord are being scattered." He pointed out that 78,000 consecrated Sunday school teachers are scattering the pagan influence of society, that the Board of Social Missions is scattering mixed marriages, "enemy of the home," and that stewardship is scattering covetousness, "besetting sin of all Christendom."

A budget was adopted increasing the per capita for communing members from $10 to $12.10, the largest increase going to Carthage College, whose annual allotment was doubled to $90,000.

The Chicago Seminary reported enrollments as of Sept. 1 will be 102, compared to 17 five years ago. Two new professors have been called—Dr. Donald Irvin and Dr. Robert Marshall.

Two mission congregations were received —the Church of the Nativity, Wonder Lake, organized with 150 charter members, and Holy Trinity Church, Lombard, with 74.

Special speakers included Dr. Oscar Carlson, former director of evangelism in the United Lutheran Church, and Dr. Stewart Herman, who reported on the activities carried on through Lutheran World Action.

Pastor Carl Empson reported that subscriptions to The Lutheran under the Synodical Plan increased 53 per cent in comparison to last year's report.

Midwest Synod Receives Plan for Merger

By MARTIN G. SCHROEDER

No opposition expressed on combining with Kansas and Nebraska

There was a calm attitude at the Midwest Synod convention this year on the question of merger with the Kansas and Nebraska Synod. Convention business included the reading of the constitution of the new synod. Debate and action are not scheduled until 1954. If approved then, the merger will bring about a synod comprising some 175 congregations with baptized membership of 75,000.

Delegates gave no indication of strong feelings either for or against the proposed merger. One said that his attitude toward merger is like that of a man trading in his old-model car. It had served him well. He had affection for it, and was sorry to see it go. He was a little disinclined to take on the new model, with all its size and extra horsepower, although perhaps that's just what he needs.

Largest receipts for benevolence in the history of the synod were reported during the convention in First St. Paul's Church, Hastings, Nebraska, May 18-21. Mr. Carl Grothen of Hastings, re-elected treasurer of synod, reported that up to May 10 congregations had paid 21 per cent of the total apportionment for 1953 and 60 per cent of the Lutheran World Action quota.

The Rev. Lorin J. Wolff, president of synod, conducted sessions which drew 120 pastors and lay delegates, plus visitors.

Dr. Otto K. Jensen, Indianapolis, was the official ULCA representative. Other

PRINCIPALS IN ORDINATION SERVICE AT MIDWEST SYNOD

guests included Dr. Thomas Cline of the Board of Pensions, Dr. Gustav Wiencke of the Board of Parish Education, and the Rev. Rollin Shaffer of the National Lutheran Council, who spoke in behalf of Lutheran World Action.

Synod officers re-elected, in addition to Treasurer Grothen, are: the Rev. Richard Jobman, Norfolk, Nebr., vice president; the Rev. Werner Welchert, Papillion, Nebr., secretary; Dr. E. C. Hansen, Lincoln, Nebr., statistician.

Ohio Elects Miley for Fourth Term

By E. RUDOLPH WALBORN

Synod plans reorganization of full-time offices

WHEN DR. FRED C. WIEGMAN of Trinity Church, Akron, stood before the closing session of the Synod of Ohio convention at St. John's Church, Zanesville, on May 21 to give a summary impression of the session, he said he saw "running through it all the steady influence of the Christian character of President George W. Miley. We must live up to all the ideals he holds up for his synod." Synod had endorsed President Miley's work in the first session of the four-day-long meeting, and had re-elected him for a fourth four-year term. He has been president since 1941.

OUTSTANDING this year was the report of a special seven-man committee to study the synodical offices with an eye to reorganization, particularly to add personnel for stewardship tasks. The convention was ready for new ways, although not quite clear how it wanted to proceed to adopt them. The special committee, headed by Dr. Cyrus M. Wallick, Dayton, asked for "approval in principle," then poured out a flow of proposed constitutional amendments to be acted upon in 1954. If approved then, financial arrangements can be made and the plan go into effect following the 1955 convention. The plan adds a new staff member, called "director of stewardship and congregational life," converts present staff offices to "director of missions," and "director of Christian education," adds a new

board of "stewardship and congregational life," converts a present committee to the "board of Christian education and youth work," enlarges the scope of the present "board of home missions and church extensions" to "missions." Each present synodical function and committee will fall under the authority of one of the directors. They, with the synodical president, will form a "cabinet" to co-ordinate activities of the synod.

After a heated session when the report was first introduced, under a special order the changes were later endorsed without requiring any floor discussion.

ULC Treasurer Edmund F. Wagner and the synod joined in a new experience—it was Dr. Wagner's first visit to a synod as official ULCA representative, and it was the synod's initial first-hand acquaintance with a treasurer of the church.

Special honor was paid to the 16 pastors in synod who have served 50 years and more in the ministry. Eight were present, including the senior, Dr. Frank B. Heibert, Akron, ordained in 1889. Dr. Henry C. Roehner, Uniontown, the only 50-year man still serving under call, responded and said, "My ministry has been a joyous time. Members of the Christian congregations have been wonderful people, the most patient people on God's earth. The finest friendships on God's earth are the friendships of the church."

Two new mission congregations were received, both in Mansfield, St. Timothy and St. Peter's, the latter for German-speaking immigrants. A third congregation was received earlier this spring, Teutsch Church, G. A. Voellm pastor, Cleveland, from the Pittsburgh Synod.

The 1954 budget set totaled $746,186, of which $419,830 will go to the ULCA; $85,000 to Wittenberg College; $25,000 to Hamma Divinity School; $80,000 for synodical home missions. The per capita of $10.35 is 75 cents more than in 1953.

Elections returned Secretary E. Rudolph Walborn to office for a ninth year; Treasurer George L. Rinkliff for a fifteenth . . . Pastor Richard W. Powell who has been serving in the office since last November was elected director of Christian education and youth work and officially installed.

CHURCH LEADERS AT OHIO SYNOD

Dr. Edmund F. Wagner, ULCA treasurer; Dr. Franklin Clark Fry, ULCA president and a member of the Ohio Synod; Pres. Miley and Rev. Herbert Veler, pastor of convention church

Five Pastors Added to Rocky Mountain Roster

By LEELAND C. SOKER

Franklin Clark Fry reports on world situation

FIVE PASTORS were received into the Rocky Mountain Synod at its convention May 12-14, in St. Paul's Church, El Paso, Texas.

The reception was a highlight of the three-day session which Synod President John Futchs opened with a sermon on "As the Night the Day." Dr. Franklin Clark Fry, president of the United Lutheran Church, gave a sobering report on the state of the church throughout the world.

The five pastors received were the Rev. Dale L. Knudsen, Los Alamos, N. M.; the Rev. Burnell J. Peterson of St. Paul's, Denver, Colo.; the Rev. Theodore Moehing, Casper, Wyo.; the Rev. Charles L. Strubel, Wheat Ridge, Colo.; and the Rev. Walter F. Frey, Calhan, Colo.

The convention of the Women's Missionary Society of the synod celebrated the fiftieth anniversary of its organization, and women of the Albuquerque churches presented a fiftieth anniversary pageant. Pastor J. L. Yost represented the Board of Foreign Missions at this meeting.

NEW OFFICERS elected were: T. G. Hefner, treasurer, and the Rev. Newell N. Mendenhall, secretary of synod.

The convention banquet was highlighted by gifts to President Futchs, in appreciation of his work as the first full-time president of the synod.

PRESIDENT GETS TRAVELING BAG
Rocky Mountain Synod President John F. Futchs receives gift from Rev. L. C. Soker

Two bus-loads of congenial conventioners crossed the international boundary into Juarez, Mexico, for an afternoon of sight-seeing. As the convention delegates headed northward, some had over a thousand miles to travel to their homes, but carried in their hearts a new inspiration to continue the advance of the Kingdom of Christ through the church in a vast mountain territory.

Full-time Presidency Deferred in West Virginia

By HAROLD L. HANN

Annual session is held at 4-H Camp at Jackson's Mills

PROPOSAL TO CREATE a full-time office of president-mission superintendent was put on the agenda for future consideration at the West Virginia Synod convention May

18-20. For a one-year term of part-time service as president, the synod elected the Rev. Robert E. Cassell of Westernport, Maryland. He succeeds the Rev. Wade H. Koons who received and accepted a call to a congregation outside the synod.

A new constitution, under study for three years, was adopted this year. The synod elected as secretary the Rev. George C. Weirlick of the newly formed Aurora-Davis parish. Mr. H. L. Shelhamer of Morgantown was re-elected treasurer.

"One happy church family" was the impression left on visiting officials as they gathered with delegates of the synod and synodical Missionary Society at State 4-H Camp at Jackson's Mill. A small synod has definite advantages. As in the case of West Virginia, it can call in its auxiliary, the Missionary Society, and go camping, and still transact the year's business.

More than half of the pastors on the clerical roll had changed parishes during the year. Yet the synod stood fifth in percentage in ULCA benevolent giving and tenth in percentage in LWA contributions. Lutheran World Action Director Frank M. Brown said, "The National Lutheran Council's theme song, 'We Want to Help People,' must continue to ring through the church." The official ULCA representative to the synod, Mr. Chester A. Myrom, urged laymen of the Brotherhood to multiply their giving 45 times to match that of the Women's Missionary Society.

Hats and dresses of the early 1900's were worn by Missionary Society leaders on the day the 40th anniversary of the West Virginia Society was commemorated. Chosen as new WMS president was Mrs. Earl S. Lee of Oakland, Md.

West Virginian Elsie Otto, missionary to Africa, was present for this year's anniversary celebration. Dr. L. W. Slifer, also from the African field, said, "All through Liberia you find the graduates of our Lutheran schools and we do about one-half of the medical work in that country."

Ordained to the ministry was Raymond L. Peters who has been called to the New Haven parish. Two scholarships are to be made available from synodical funds for those desiring to attend Lutheran colleges. A new mission is to be opened at Point Pleasant on July 15.

Church Officials at West Virginia Convention

Dr. Frank M. Brown, LWA representative; Chester A. Myrom, ULCA representative; Rev. Wade H. Koons, retiring president; President Robert Cassell, Secretary George Weirick

CALIFORNIA:

San Diego Lutheran Hospital Underway

GROUND-BREAKING ceremonies were held this spring in San Diego for the Donald N. Sharp Memorial Community Hospital, climaxing 30 years of community service by the Lutheran Hospital Society of Southern California.

This hospital is to be built and operated under the management of the Lutheran Society at the invitation of the San Diego Hospital Association, and will be the third institution under its control. It will begin with 140 beds with plans for expansion in units of 40 beds up to 340. The society presently owns and operates the California Hospital in Los Angeles, and the Santa Monica Hospital.

Named for his son, an air force pilot killed in World War II, the hospital became a reality when Thomas E. Sharp, San Diego radio station owner, contributed a half million dollars towards its construction and the Lutheran Hospital Society provided $750,000. At the ground-breaking services Mr. Sharp offered to add $100,000 if San Diego raised an additional million this year toward the $4,200,000 structure.

The new hospital will be built in collaboration with the San Diego Crippled Children's Society, joint owner of the 25-acre site in the Linda Vista section of San Diego where the Children's Hospital will adjoin the Sharp Hospital, using the same facilities for utilities and sharing surgical and other services, eliminating much duplication of expense. Thus these combined institutions will provide a medical center for San Diego that can be operated economically.

Douglas Young, president of the San Diego Hospital Association, and Dwight E. Keider of the Crippled Children's Society were aided by two nurses in tying a ribbon of surgical gauze between two shovels marking the merger point of the two building sites (*see cut above*). The nurses were Barbara Condie, student at the California Hospital School of Nursing and Betty Smales of the Children's Hospital in San Diego.

The Sharp Hospital is the culmination of years of effort and planning to meet the extreme shortage of hospital beds in San Diego, considered a critical defense impact

area. Originally conceived by the San Diego Council of Churches and civic-minded citizens, the hospital became the project of the San Diego Hospital Association, which was organized for the purpose. The first organization committee included the Rev. Elmer Friedlund, then pastor of Bethesda Church, San Diego, who worked faithfully and earnestly to get this movement started. He later interested the Protestant Church Federation in the movement.

The Lutheran Hospital Society of Southern California is an intersynodical Lutheran organization originally started by the intersynodical Lutheran Brotherhood under the leadership of Dr. Julius Lincoln of the Augustana Synod, Adolph Larson, Sr., of the Evangelical Synod and W. S. Dysinger of the ULCA. First secretary of this organizing group was Ritz E. Heerman. This group took over the old California Hospital in 1921. Mr. Heerman was one of the original board members and in 1925 became assistant superintendent at the time of the construction of the new building. He is now general manager of the three projects.

The Lutheran Hospital Society has demonstrated the feasibility of institutional work on an intersynodical basis. This important phase of Lutheran church work emphasizes not only the traditional work of Pastor Fleidner and Dr. Passavant, but follows Christ's example of caring for the afflicted, being a Good Samaritan to the ill and injured.

KANSAS:

Camp Wa-Shun-Ga Announces Schedule

WICHITA—A camp program for Camp Wa-Shun-Ga near Junction City has been announced. The Junior Camp, July 5-10, for children 9 to 11, will have Miss Gynith Giffin (St. Paul's, Wichita) as director. Intermediate-Senior Camp, Aug.

HOME MISSIONS

NEW JERSEY: Lutheran mission organizer Clayton Sugg, New Milford, co-operated with a Catholic priest and Jewish leader in preparing a tape recording of various services for the Voice of America program broadcast during the Easter season. The New Milford mission was organized May 3 . . . 108 charter members were received.

MISSOURI: Bethlehem Church, Kansas City, reports its 22-member choir has doubled in the last six months. An anonymous gift and the zeal of members themselves have made new robes possible.

MARYLAND: Gethsemane Church was organized in Leed's Hall, Arbutus, April 26. Dr. Arthur Knudsen preached. The Rev. John Eastlack is mission developer.

CALIFORNIA: The Rev. Walter Kiem has resigned the pastorate of Mt. Zion Church, Yreka, as of May 31 to enter the navy chaplaincy. The Rev. Waldo Hanson has resigned at Gloria Dei Church, Long Beach, to accept a call to Fort Madison, Iowa. The Rev. Louis Grey, developer of the mission at Redwood City and Mountain View, will become a guest of the California Lutheran Home at Alhambra upon the arrival of a new pastor at Mountain View.

CALIFORNIA: Foothills Church, La Canada, recently installed new pews in the sanctuary.

NEW YORK: St. Luke's Church, Sidney, was organized in March. Participating were Pastors Norberth H. Stracker, Jr., North Syracuse, and Dr. Eugene Kreider, synod's superintendent of home missions. St. Luke's becomes part of the Norwich-Sidney parish under Pastor David A. Jensen.

WISCONSIN: "How do these new missions manage their finances?" is a question the new St. Stephen's congregation, Monona Village, Madison, is ready to answer. First, there will be no suppers, sales, bazaars, bingo or raffles! In its first every member canvass, pledges totaled $4,430 for current expenses and $2,173 for benevolences. The visitation in the Sunday school has not been completed.

BECAUSE Pastor C. F. H. Krueger, of St. John's Church, Jacksonville, Florida, believes that an established congregation should help organize others, he was largely instrumental in the phenomenal start St. James' Mission, North Jacksonville, underwent May 3 when 100 adults attended first services. Despite "substantial" loss of trained leaders to the young mission, Pastor Krueger encouraged 73 adult members to petition Florida Synod to authorize new mission field in adjacent community. Mission Developer Paul W. Schrope had been on field only three weeks when first service (above) was held. Synod officials called Krueger action "true home mission spirit"

KANSAS . . .

23-28, ages 12 to 18 years, will have Pastor Richard O. Scherch, Reformation Church, Wichita, as director. A mission retreat is planned for July 10 to 12, sponsored by the Women's Missionary Society. This will include Bible study and mission study books. This is planned for entire families with films, singspirations, sunset vespers, etc. With the improvements made, another busy season is expected.

The Rev. Ernest F. Tonsing, retiring president of synod, was appointed the editor of *Kansas Synod Lutheran* succeeding the Rev. Olney E. Eaton.

At Cole Camp, Mo., Brotherhood work has been revived under Pastor Arthur E. Schmidt.

Church councils of Wilson-Excelsior Church and the Denmark (DELC), Kansas, congregation are seeking a pastor as a co-operative venture of the churches of two different Lutheran bodies. It is proposed that they call a ULCA pastor who will reside in Denmark, Kansas.

Miss Margaret Allen, daughter of the Rev. and Mrs. Harry R. Allen, Kansas City, Mo., and a freshman at the University of Kansas, was queen over the K.U. relays in Memorial Stadium.

Laurence Anderson, Wichita, assistant director of student personnel, board of education, will again be one of the leaders for two conferences for public and private school teachers, held under the auspices of the ULC Board of Parish Education.

Bethlehem Church, Wakeeney, has made the last payment on its $12,000 indebtedness which remained after the new church building was dedicated in 1949.

Zeb Trexler met with the stewardship committee in Kansas City, Mo., on May 11. Key laymen from congregations were invited by Stewardship Secretary R. W. Albert.

Dr. Arthur Knudsen, Chicago, met with the Blue Ridge Trinity Church at Raytown, Mo., near Kansas City, for a charter membership meeting for this new mission. The Rev. E. J. Hirsch is pastor.

NLC pastors of the Greater Kansas City Area in accordance with the survey made by the NLC Urban Survey, have appointed a Downtown Advance Committee to study the possibility of a downtown NLC church. A representative from each NLC group was chosen. The Rev. Harry Allen, St. Mark's, is the ULCA committeeman. Dr. G. T. Monson (Aug.) is the chairman.

Two Kansas high school seniors were among the seven high school seniors chosen at the Midland College Senior Counseling Day scholarship competition: Hugh Robert Baird and John H. Martin, both of Atchison High School. They are among the seven who received the highest score out of 20 students who took the examination.

T. BENTON PEER

BURNING the last mortgage note on Bethany Church (Palmyra, N. J.) building program are Finance Chairman George Weigand, Pastor George Miller, Dr. Calvin Swank, who helped organize congregation 15 years ago, and Acolyte Eric Kjar

NEW YORK:

Witthoft Commissioned To Japan Mission Field

ALBANY—Charles Witthoft, Jr., was ordained June 3 at the New Haven convention of synod. He was commissioned a missionary to Japan in Emmanuel Church, Chatham, on June 7, where his father is pastor loci.

THE REV. WALTER BOCK, Zion, Coplesville, presented the illustrated lecture of his 1952 trip to Hannover, Germany, for the 70th time, at the annual thankoffering meet of Zion Church, Athens, on May 22.

ZION CHURCH, Athens, recognized the silver wedding anniversary of Pastor and Mrs. Luther S. Straley on May 22 with gifts.

SECOND CHURCH, Schenectady, has dedicated a new Baldwin organ.

EVANGELICAL CHURCH, Raymertown, is planning a new parish education and social center. The Brotherhood has been reorganized. Recent dedications include a piano,

WELFARE

THE SOCIAL MISSION CENTER in Chicago opened its new recreation center recently. Miss Ruth Van Kirk, group worker, is in charge. The society will hold its 28th annual meeting in Unity Church, Chicago, June 18.

TWO NATIONAL LUTHERAN Welfare groups, the Associated Lutheran Charities and the Lutheran Welfare Conference, held their biennial meetings simultaneously at the Hotel Sheraton in Chicago, May 18-20. Special sessions were devoted to working with children and the aged, family welfare, and institutional chaplaincy.

CHAPLAIN BJORN B. NIELSON, a graduate of Luther Seminary, St. Paul, Minn., has taken up his new duties as chaplain at the State Hospital in Jamestown, N. D. A native of Norway, Chaplain Nielson received some of his clinical pastoral training at Philadelphia Hospital. He will minister as psychotherapist and counselor to nearly 1,000 Lutheran people.

IN THE INTERESTS of "good stewardship," Svee Memorial Children's Home, Devils Lake, N. D., will close permanently Aug. 1, if not sooner. Owned by the Evangelical Lutheran Church, the home was opened in 1940. Plans for expanding its facilities were considered recently, but abandoned later as being prohibitive in cost. Trustees have been enlarging a boarding home program whereby children who normally would have been admitted to Svee Memorial were placed in private homes.

"FRESH APPROACH to an old, fruitful idea" is the way the Toledo "Blade" commented on the new program of the Lutheran Welfare Service of Northwest Ohio, recently. The program involves the decentralized or "area" plan, which promotes welfare work at the neighborhood level, in existing neighborhood buildings, and represents a departure from the traditional settlement house service. George W. Westby, executive director, says the program is going strong, is gradually to be expanded.

N. Y., ALBANY . . .

offering plate, altar linens, altar for the Sunday school and a cabinet for the linens and communion vessels.

St. John's, Hudson, had two Boy Scouts awarded the Pro Deo et Patria Badge. A scout committeeman was given a 30-year pin.

The Rev. Henry Tomsuden has a son, Mark Henry, born on the day his parents moved from Collinsville, Conn., to St John's, Altamont, and baptized on the day of his father's installation.

St. Paul's Church, Rensselaer, recently dedicated two brass candelabras, a new candlelighter, held a brotherhood communion breakfast for all of the men in the church on May 17—presented a rose to each mother present on Mother's Day.

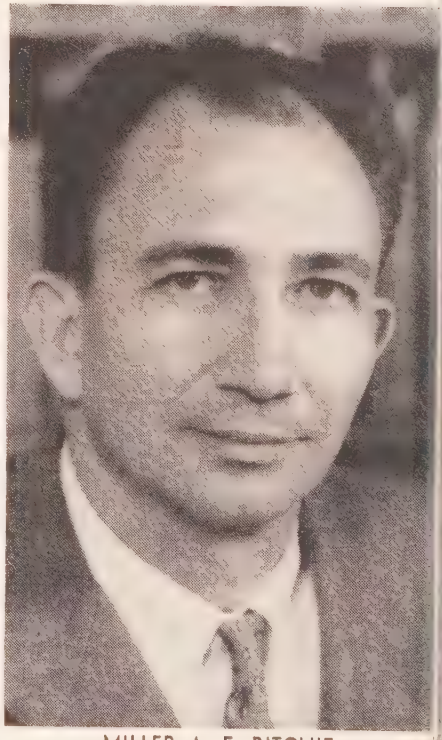
LUTHER S. STRALEY

NEW YORK:

Miami University Department Head Accepts Presidency of Hartwick College

Oneonta—Prof. Miller A. F. Ritchie, 42-year-old head of the department o human relations at the University of Miami, Coral Gables, Florida, has accepted th presidency of Hartwick College, youngest of the ULCA's 14 colleges.

Professor Ritchie will succeed Dr. Henry J. Arnold, who retires at the end of this month and who has been named president emeritus by the board of trustees. The new president will be Hartwick's fourth since the college was founded in 1928, the second layman to serve in the post.



MILLER A. F. RITCHIE
. . . new president at Hartwick

Born July 24, 1909, in Churchville, Virginia, Professor Ritchie is the son of a Lutheran pastor. He was graduated from Roanoke College and obtained his master's degree at William and Mary College. He is currently completing his work on his doctorate at New York University.

The southern educator joined the Naval Reserves as a lieutenant junior grade in 1942, being promoted during World War II to lieutenant commander and officer in charge of enlisted training and educational services in the Naval Air Training Command, consisting of 25 stations. He was released on inactive duty in 1946.

Professor Ritchie has a wealth of educational and civic background, trustees reported. He is a member of the National Conference of Christians and Jews, consultant to the Dade County (Florida) Council on Inter-Group Education.

He is a life member of the Department of Higher Education of the National Education Association (NEA), a member o

N. Y., ONEONTA . . .

the American Association of University Professors, and a director of the Coral Gables (Florida) Youth Center.

The Ritchies have three children, John William, 8½; Jo Ann, 6; Betsy Jane, 1.

NEW YORK:

Hering Cited at Welfare Council

NEW YORK CITY—Tribute to Dr. Ambrose Hering as "dean of inner mission workers in the United States" was paid by the Rev. Francis A. Shearer, Inner Missions secretary of the ULCA, at the annual meeting of the Lutheran Welfare Council of New York recently. It was noted that Dr. Hering is completing 43 years in inner mission work. He previously served in Philadelphia, Pittsburgh and Minneapolis.

Pastor Shearer also observed that Lutheran congregations and agencies in New York which cut across synodical lines are making greatest strides in the welfare field.

BROOKLYN is looking forward to the observance of the 300th anniversary of Protestantism in the borough next year. Three Dutch Reformed congregations and three agencies are planning for the event.

Brooklyn observed the anniversary of the Sunday school movement with borough-wide parades on June 4.

THE ANNUAL DINNER of the Lutheran Student Foundation of Greater New York was held at St. Luke's Church, Manhattan, on May 8. Dr. Donald R. Heiges, executive secretary, Division of Student Service of the National Lutheran Council, spoke.

THE MAY TEA of the Metropolitan New York Chapter of the Women's Auxiliary of Philadelphia Seminary met at Good Shepherd Church, Brooklyn, on May 8.

CHRIST CHURCH, Staten Island, dedicated new church building on May 3.

THE REV. HENRY HARDY HEINS began his

CAMPUS

WITTENBERG College's "Torch" won "first-class" rating from the Associated Collegiate Press; it rated "superior" in typography and make-up, was considered "excellent" in news writing and editing . . .

MUHLENBERG commencement speaker was Dr. Earl James McGrath, former United States Commissioner of Education; GETTYSBURG Seminary President Harry Baughman was baccalaureate speaker . . . WAGNER College holds its first annual vacation-graduate studies program July 27-Aug. 14. Courses to be offered include religion and philosophy; those attending may earn as much as three hours of credit . . . Although not completely recovered from his nearly fatal accident of Feb. 9 (when struck by an auto) NEWBERRY College President James C. Kinard has been able to "hobble" on crutches, manages to put in full-time at his post . . .

SUSQUEHANNA University commencement speaker May 30 was U.S. Steel's Executive Vice President Roger Miles Blough; baccalaureate speaker was GETTYSBURG Seminary Professor Emeritus Harvey Hoover. Three honorary degrees (doctor of business administration) were awarded to three laymen: Jerry Daniel Bogar, Harrisburg (Pa.) businessman, banker and Susquehanna benefactor; Frank A. Eyer, Selinsgrove (Pa.) banker; and Dan Smith, Jr., Williamsport (Pa.) printer-businessman. The latter two are Lutheran laymen, have served on Susquehanna's board of directors for 36 and 38 years respectively . . . CENTRAL Seminary graduated 12 seniors May 6. The commencement address was delivered by CARTHAGE College President Harold Lentz . . .

MIDLAND College's debate team of Phil Hefner and Paul Scherer placed 19th in competition with 34 other colleges and universities in the West Point National Debate Tournament late in April. The pair defeated teams from Notre Dame, N.Y.U., and Augustana; lost to Alabama, Vermont, Holy Cross and Oklahoma State . . .

NEW YORK CITY . . .

duties as pastor of St. Paul's Church, Liberty, N. Y., on April 12.

St. Paul's Church, Coney Island, gave a testimonial dinner to Pastor George R. Swartz upon the completion of his 50th year in the ministry. He has served St. Paul's since 1929.

St. Paul's Church, Brooklyn, celebrated its 100th anniversary beginning on May 10. Dr. Henry H. Bagger, of Philadelphia Seminary, spoke.

St. John's Church, Brooklyn, marked its 85th birthday on April 26 with Dr. F. R. Knubel, president of synod, preaching.

St. Stephen's Church, Brooklyn, began its 56th year with a son of the congregation, the Rev. Oswald Elbert, Eastern secretary of the Division of Student Work, preaching on Whitsunday.

OLIVER W. POWERS

SURPRISE guest at a dinner held in his honor was Hamma Divinity School Dean Elmer E. Flack (center) shown receiving personal greetings of Dr. Rees Edgar Tulloss, president of Wittenberg College and Hamma during most of Dean Flack's 39 years on seminary faculty. Tulloss was principal speaker at surprise banquet last month. Other speakers were Hamma Prof. Amos John Traver (left) also honored during affair on 40 years in the ministry and MC Tillman B. William

OHIO:

Flack Surprised at Hamma Banquet-Fete

Springfield—Thirty years of service on the faculty of Hamma Divinity School were recognized May 7 when Dr. E. E. Flack, dean of the seminary, was guest of honor at a surprise dinner arranged by the student body and faculty.

Dean of the seminary for the past 13 years, Dr. Flack joined the Hamma faculty in 1923 as assistant professor of Old Testament and became head of the exegetical theology department in 1936.

Dr. R. E. Tulloss, president of Hamma and Wittenberg during most of Dean Flack's 30 years on the seminary faculty, was the main speaker. The dinner was held at Leamer Hall, new dormitory-refectory of the seminary.

Other speakers were Dr. Amos John Traver, professor of practical theology, who brought the greetings of the faculty, and Harold E. Koch, Hamma senior, representing the student body.

The Student Association presented Dr. Flack with a television set at the conclusion of the dinner program in appreciation of his "friendship, guidance, counsel and loyalty" to the hundreds of students who

OHIO . . .

have attended Hamma during the dean's 30 years of service.

When the current school year ends with commencement May 17, another class—including 23 men—will have graduated, bringing the total of "my boys," as Dean Flack calls Hamma's graduates of the past 29 senior classes, to 394.

The figure means that nearly 48 per cent of all the men graduated from Hamma during its 108-year history have studied under Dr. Flack, and 187 of them—including the 1953 class of 23 men—have graduated since he became dean in 1940.

They include the majority of the United Lutheran Church in America's clergy in Ohio and neighboring states and a few pastors in other church bodies.

GORDON LUND

PENNSYLVANIA:

Clerics Told of City Crime Trends

PHILADELPHIA—"Young people, 15 years of age, in Philadelphia are now committing crimes that were characteristic of youth 20 years of age a few years ago," Dr. E. Preston Sharpe, executive director of Philadelphia Youth Study Center, declared in an address to the Philadelphia Lutheran Ministerial Association.

"The chief cause of crime is the breakdown of the family," Dr. Sharpe continued. "The fear of punishment is no deterrent of crime, for each man believes that he will be able to escape detection. Youth will reject the temptation of crime only if the bonds of family and society are strong enough for him to say, 'To commit such an act will bring disgrace upon my father, mother, son or daughter, pastor, teachers and church.'"

"Religious education is the answer," Dr. Sharpe declared. "It is necessary for us to build mutual respect for youth today. The

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E. W. Feight, Jr.

To be continued next week

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PA., PHILADELPHIA . . .

youth who engage in crime usually have l
love from family, friends or society, th
he or she doesn't have anything standing
the way of immoral acts. To most you
in this situation there is no conflict b
tween right or wrong, but simply betwe
legal and illegal actions. Thus the bas
laws of morality must be doubly emph
sized today."

Dr. Sharpe explained that in dealing wi
young criminals they introduce the ph
losophy, "We like you, but we don't li
your behavior." In this way a basis f
mutual respect is established. Dr. Shar
warned that the "Father" concept of G
must be "taught," since most youthful cri
inals associate the word "father" with t
brute who has violated every law of t
family or society.

DR. CLAUDE O. DIEROLF, S.T.D., recen
celebrated the 25th anniversary of his p
torate at Bethlehem Church. Dr. Emil
Fischer, president of the Ministerium, e
tended congratulations in his sermon.

NEW OFFICERS of the Philadelphia Co
ference are: President, the Rev. Frederi
G. H. Hasskarl; vice president, the R
G. Edward Knapp; secretary, the R
Albert W. Shumaker; statistician, the R
John A. McConomy.

NORTHEAST Lutheran Pastoral Associati
of Philadelphia elected the following
ficers at the last regular meeting: Preside
the Rev. Raymond F. Anderson; secreta
the Rev. Richard D. Bergman; treasur
the Rev. Louis D. Moore; leadership tra
ing school dean, the Rev. Russell
Swartley.

ON MAY 3 Grace Church, Wyndmo
observed the fiftieth anniversary of
laying of the cornerstone. Dr. H. H. Bagg
president of Philadelphia Seminary, spo

THE REV. AUGUSTUS V. TIETBOHL, pas
of Faith Church, and Josephine M. Ka
merer were married by the Rev. Arthur
Marcell, pastor of Transfiguration Chur
May 16 in Faith Church.

THE REV. EDWARD R. ZVIRBULIS was
stalled pastor of St. John's Church, Lest

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PA., PHILADELPHIA . . .

Pa., April 26. Pastor Zvirbulis and his wife, interned by the Nazis, spent four and a half years in displaced persons camps in Europe. They arrived in America in 1949. Pastor Zvirbulis was trained in American church methods by Dr. Paul Wagner of Christ Church, Upper Darby.

MEN OF Holy Spirit Church have completed painting the interior of the parish house. Work was directed by Mr. John Leatherman, retired policeman and now plant guard and part-time painter.

The parish house was painted in preparation for the reception given to Walter Weidemoyer, Philadelphia Seminary graduate, on May 21. Pastor Weidemoyer, the first son of Holy Spirit to enter the mi istry, was presented with a set of stoles. H enters his ministry at St. Luke's Churc 7th Street and Montgomery Avenue.

CARL W. WEBE

Dr. Robert D. Hershey, pastor of Holy Communion Church, Philadelphia, has re signed to accept a call to Holy Trinity Church, New York City. He will probably assume his new duties Sept. 1. Dr. Hershey is the president of the Philadelphia Council of Churches and had served as president of the Lutheran Ministerial Association of the city during his Philadelphia pastorate.

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PENNSYLVANIA:

CP Leaguers Prepare For Convention Sessions

YORK—"God Calling Yet" is the them for the Central Pennsylvania Synod Lu ther League convention in St. John Church, Lancaster, July 9-11. Nation Luther League convenes at Miami Un versity, Oxford, Ohio, Aug. 10-15. Del gates from conference will attend. Ov 170 attended the annual league banqu of the York District at St. John's Churc Abbottstown.

GETTYSBURG SEMINARY will convert pre ent faculty residences for student use, ar erect smaller houses for faculty membe Dr. W. W. Tomlinson, Temple Universit is the Gettysburg College commenceme speaker June 7. Gettysburg College w establish a department of sociology offeri major credits in that subject. Dr. Esth Bloss will head the department.

DR. HARVEY D. HOOVER, Gettysburg, w rededication speaker at St. Peter's Chur . . . THE REV. JOHN H. BERNHEISEL, Win sor Park, has resigned to accept the ca of the Lower Muhlenberg Charge . . . $63,000 addition to Zion Church, Gl Rock, has been dedicated. Dr. George Berkheimer and the Rev. Francis Mye

PA., YORK . . .

Milton, son of the congregation, spoke . . . TRINITY CHURCH, East Berlin, dedicated an addition to the Sunday school . . . THE REV. LESTER KARSCHNER, pastor of St. Luke's, New Bridgeville, dedicated a new organ. Dr. B. Clinton Ritz of Waynesboro was guest speaker.

RED RUN will soon have a Sunday school addition . . . CHRIST, Loganville, plans a $30,000 addition to the educational buildings . . . PHILIP HUDSON is the president of Dillsburg charge new Brotherhood . . . THE REV. CARROL L. BOYER, assistant at St. Matthew's Church, Hanover, has accepted a call to form a new congregation in Frederick, Maryland.

YORK COUNTY Lutherans have shipped another carload of used clothing (15 tons) for overseas relief. This is the third carload.

YORK DISTRICT has named Pastors Herbert G. Kline, Gordon E. Folkemer, Paul L. Reaser, and Layman William Koller delegates to the 1954 ULCA convention in Toronto, Canada. PAUL LEVI FOULK

DECEASED

Mrs. George K. Allen

Mrs. Villa Varner Allen, widow of the late Rev. George K. Allen, died in Canton, Ohio, May 19. She was 86.

Born in Johnstown, Pa., Oct. 27, 1866, she was married to Pastor Allen, Aug. 17, 1893, and served with him in pastorates in Summerhill, Hooversville, and West Brookfield, Pa., East Canton and Magnolia, Ohio. Due to ill health, he retired to Canton in 1925 and died in 1935.

Surviving are a sister, Mrs. Arthur J. Merry, of Vineland, New Jersey.

The funeral service was conducted in Trinity Church, Canton, Ohio, May 22. Services were conducted at graveside in Grandview Cemetery, Johnstown, Pa., by Dr. Walden Holl.

Mrs. Charles W. Baker

Mrs. Annie W. Baker, widow of Dr. Charles W. Baker, died at the National Lutheran Home for the Aged, Washington, D. C., on May 11. She was 87.

Born Sept. 5, 1865, in Gettysburg, Pa., she served with her husband during his pastorates in Pennsylvania, Nebraska, Ohio and Illinois, and was a Life Member of the ULCA Women's Missionary Society.

Surviving are two sons, Dr. Charles W. Baker, Jr., pastor of the First English Church, Duquesne, Pa., and the Rev. Ralph W. Baker, pastor of the Saegerstown-Venango Parish, Pa.

Funeral services were conducted May 14 in Gettysburg by Dr. Ralph R. Gresh. Interment followed in Evergreen Cemetery, Gettysburg.

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Rev. Luther W. Gross

The Rev. Luther W. Gross, retired past of the Central Pennsylvania Synod, died Newville, Pa., May 13. He was 77.

A graduate of Gettysburg College (190 and Seminary (1904), he was ordained 1904 and served subsequently in pastora in Hampstead, Md.; Jonesboro, Ill.; Roc port, Ind.; Mt. Holly Springs, Pa.; Was ingtonville, O.; Strasburg, O.; Indianapo Ind.; Woodstock, Va.; Sylvan, Glasgow a New Centerville, Pa. He retired in 19 after 40 years in the ministry.

Surviving are his wife, Mrs. Myrtle Gross; four sons, Herbert L. Gross of C lumbus, O.; Robert M. Gross, Newville, P William H. Gross, York, Pa.; and Paul Gross, Newville, Pa.; three daughters, M Carl C. Smuck, Washington, D. C.; M John A. Jones, Jr., Dickinson, Md.; a Mrs. Robert Coughenour, York, Pa.; brother, D. V. Gross of Watsontown, P three sisters, Mrs. Minnie App, Montou ville, Pa.; Mrs. Susan Buck, Montgome Pa.; and Mrs. Annie Heilman, Mun Pa.; and 10 grandchildren.

The funeral service was conducted Zion Church, Newville, Pa., May 16 by t Rev. George M. Walborn assisted by Ce tral Pennsylvania Synod Secretary Geor Berkheimer, the Rev. Russell T. Shillir Somerset, and the Rev Franz A. Lunda Newville. Interment was in Prospect H Cemetery.

Rev. Charles V. Molnar

The Rev. Charles V. Molnar, retired pa tor, died May 19 in Cicero, Ill. He was 8

Born in Czechoslovakia, June 8, 187 he came to the United States at the age 21. He attended German Theologic School, Columbia University, Union Th ological Seminary, McCormick Semina and was ordained in 1896. He was past of several Presbyterian churches in Illino and Pennsylvania before becoming a L theran and serving pastorates of Slov Synod churches in Pittsburgh, Charle and Braddock, Pa. He retired from t active ministry in 1928 but continued supply at Slovak and Wartburg Syn

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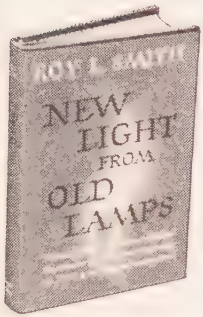

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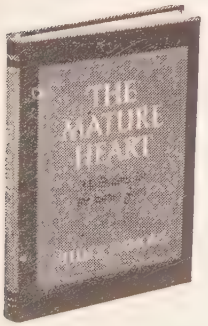

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churches in the Chicago area.

Surviving are his wife, Mrs. Bessie Rolenec Molnar; a son, Dr. Charles Molnar of Berwyn, Ill.; and two daughters, Mrs. Bessie Vites of New York City, and Helene Molnar of Cicero, Ill.

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The funeral service was conducted United Church, Berwyn, Ill., by Lt. Andre Swasko, chaplain, USNR, and the Re A. B. Swasko.

Dr. Henry F. Offermann

Dr. Henry F. Offermann, Senior of t Ministerium of Pennsylvania and profess emeritus of Philadelphia Seminary, died New York City May 21. He was 86.

Born in Hannover, Germany, on July 1 1866, he was educated at the Stade, Ha nover, gymnasium and Kropp Seminary a continued graduate work at the Univers of Pennsylvania following his arrival in t U.S. After ordination by the Ministerium Pennsylvania in 1889, he served pastorat in Camden, N. J., and Philadelphia befo joining the seminary faculty in 1910. H was professor of New Testament from 19 until his retirement in 1944, was consider an authority on New Testament study a had written several books on related su jects. He also served as a member of t board of directors of the Mary J. Dre Home, Philadelphia.

Surviving are his wife, Mrs. Emily Sa mann Offermann; two daughters, Miss Ma dalena and Miss Emily Offermann; and son, the Rev. Henry Carl Offermann, pas of Christ Church, New York City.

The funeral service was conducted Christ Church, New York City, May 23 Dr. Emil E. Fischer, president of the M isterium of Pennsylvania. Burial was Middle Village, N. Y.

Rev. George L. Ulrich

The Rev. George Leon Ulrich, pas of Trinity Church, Manhattan Beach, Cal died May 9. He was 59.

Born in Harmony, Pa., Sept. 22, 18 he was graduated from Thiel Colle (1919), Philadelphia Seminary (1922) a was ordained by the Michigan Synod 1922. He served subsequently in pastora in Flint, Mich.; Chicago, Ill.; Beaver, P and Highland, Pa. In 1948 he accepted call to Manhattan Beach to start a n mission. Within two and a half years,

mission had been established, lots purchased, a building erected and dedicated.

Surviving are six sons, a daughter and his wife, Mrs. Edna Keck Ulrich, and his mother.

The funeral service was conducted May 12 in Trinity Church, Manhattan Beach, Calif., by Pastors Carl Tambert and J. Benner Weaver.

ULC CALENDAR

JUNE

16-17. Board of Education. Washington
16-18. Board of Foreign Missions. New York
18. Board of Deaconess Work. Philadelphia
18-20. Conference of Stewardship Secretaries. Philadelphia
22-25. Board of Parish Education. Philadelphia
24-28. Icelandic Synod. Calvary Church, Seattle, Wash.

JULY

7-10. Western Canada Synod. Trinity Church, Edmonton, Alberta

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In conclusion . . . . . .

When Susie brings home a report card marked with all A's, her parents naturally think she has been a good girl in school. It's probable that if she goes on to high school and college she will try every year to get high marks and be on all the honor rolls.

But some people think emphasis on high marks is not good. They say youngsters should be taught to study because of eagerness for learning rather than to get on the honor roll.

We have a situation somewhat like this in our churches. To stimulate congregations in giving for the work of the synods and the United Lutheran Church, a quota is set. Most synods have now established their 1954 goals, known as the benevolence apportionment, for synodical and ULC projects. The average is $11 for the year per communing members. Congregations usually also need about $50 a year per member for local expenses.

Setting a quota doesn't force anyone to give. But congregations will be rated in the annual reports according to their success in meeting the goal. Those that succeed will be praised, like Susie bringing home her card. The system tends to encourage congregations to be satisfied with 100 per cent, even though they could reach 200 per cent if they tried.

This year a radical decision was made in the Ministerium of Pennsylvania and North Carolina Synods (the Synod of the Northwest made the same decision many years ago). They decided to drop congregational quotas and not say anything about how much is expected per member. Whatever they receive they will divide monthly between the synod (about 30 cents of each dollar) and the United Lutheran Church (70 cents).

This is radical because it knocks o the incentive of competition which r sults when one congregation tries to as well as the others. It's like disco tinuing report cards in school.

Since we are all supposed to be adu Christians, we shouldn't need this ince tive. We should give because we lo our Lord. But doing away with an a portionment quota is a severe strain our conscience. Usually when you a asked to contribute for some cause y probably ask, "Well, how much a others giving?" If the answer is, "Gi all you can afford," it's hard to decic

In case of a terrific emergency might borrow on our life insurance mortgage the house to make a maximu gift. Or at least do without new cloth or a vacation trip. But we would like know how much genuine sacrifice c really be expected of us.

There is a goal which is suggested us these days—based on Bible teaching "10 per cent of our income for the Lor That's three times as much as m church members give. Perhaps it's t much for some, too little for others. you get $10,000 a year, you may mana to give $1,000. But if your income $3,000, it may seem that $300 is en mous, especially if you have three or fo children.

At least it's a good place to begin. T work of the church is frightfully urge these days, and is never supported strongly as it should be. If we are deep concerned about it, we ought to be a to work up to 10 per cent. It isn't problem in arithmetic. It's a matter response to God's love for us.

—ELSON RUFF

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Those are my kids playing out there blissfully ur aware of the future and its problems. Taxes and the high cost of living don't mean a thing to them. They're building dream houses in the sand and the sun.

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No matter what the future brings, it can't take me away from them forever. It can't because no man, even though he be gone in person, can be lost in spirit as long as what he has done lives in the memory of his loved ones.

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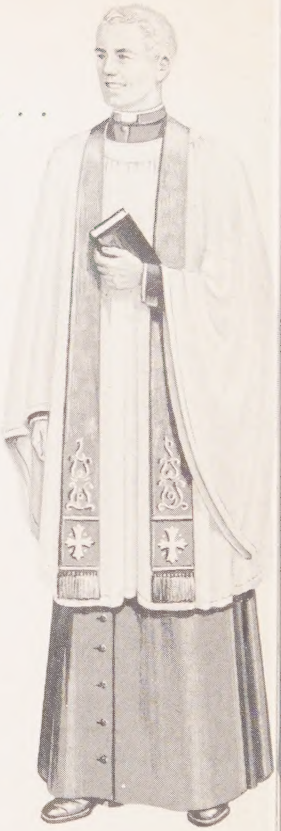

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